

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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TO the MEMBERS of the UNIVERSITY of LONDON.

GENTLEMEN,

On behalf of the Committee which has been formed to secure the return, as our Parliamentary Representative, of Sir John Lubbock, Bart., F.R.S., Fellow of the University, we beg again to address you.

The main function of our University being, as we then pointed out, to promote liberal and scientific education apart from all sectarian and other restricting influences, its political action must naturally be directed to the removal of all civil disabilities incurred on account of religious belief, to the rigorous development of national education on a broad basis, and to the active encouragement of science as an important element of general culture and an essential condition of national prosperity.

Sir John Lubbock has not only the will but the power essentially to promote these objects in the House of Commons; for, while his intellectual reputation would give weight to his opinions, his ability as a speaker and character as a man of business would obtain for him a hearing that might be denied to any one more exclusively occupied in scientific pursuits. As the exponent of the large and increasing body of scientific men, he would thus take a position in Parliament which the Representative of the only English University granting degrees in science might naturally be expected to fill. The importance of this latter consideration has been already urged by various sections of our own body; but in addition Sir John Lubbock holds the political opinions which the University justly requires in its representative, opinions which earned him the hearty support of the whole Liberal Party in West Kent at the last general election.

Himself a distinguished worker in biological science, Sir John Lubbock not only understands and appreciates the claims of the medical profession, but would be able to press them upon the attention of Parliament and of the nation more independently, and therefore more effectually, than even the most eminent of our medical graduates.

In proof of the importance attached to the choice of the University by the most eminent men of science in the kingdom, and of the estimation in which Sir John Lubbock's numerous and important contributions to science are held by them, we beg to refer you to the appended list of names of gentlemen distinguished in various departments of knowledge, and many of them intimately connected with the University or its Colleges, who have, at our suggestion, formed themselves into a Committee to co-operate with us in securing Sir John Lubbock's election.

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Eccliaistical Affairs.

WHAT'S TO BE DONE WITH THE MONEY?

QUESTIONS of great national interest often take queer shapes. That of the Parliamentary franchise, for instance, assumed in 1866 an arithmetical form, and a Liberal Government was displaced, and its Reform Bill was practically set aside, because there was great difference of opinion as to what number of borough electors, paying less than 10*l.* rental, would swamp the existing constituencies. If any one had ventured to insinuate in reference to that dispute that it meant nothing, and that few of the most heated disputants cared a sixpence whether the number was a hundred thousand or three hundred thousand, but were intent only on arresting the progress of the measure, he would have been charged by both sides with doing a very unhandsome thing. Nevertheless, in 1867, no one troubled himself so much as to look at that aspect of the controversy. Much the same process is now being passed through in reference to the Irish Church. That the alien Establishment must be abolished, and that before long, is admitted by all Liberals,—but, as usual, they have got up among themselves an ulterior point about which to differ, namely, what is to be done with the revenues? And because, as was inevitable, there is found to be a large variety of opinion on the subject, they who least desire a speedy and complete settlement of the one question which alone is urgent, point to this difference of opinion as showing the immense practical difficulty of legislating in reference to it upon any broad intelligible basis. It will not surprise us if the Liberals so long defer taking their first step, owing to their want of unanimity in regard to the second, that their political opponents will be tempted to do as they did with Reform—take the matter into their own hands, and leave the secondary question to the good sense of the coming generation.

"First catch your hare," is excellent advice, implying the supreme folly of quarrelling over the manner in which it shall be dressed whilst poor puss is still at large. We can understand very well how those who do not want the hare to be caught should insist upon postponing every attempt to capture her, until all parties are agreed as to how she shall be cooked. But if the hare, instead of being an inoffensive and harmless animal to whose continued enjoyment of life there could be no rational objection, were a ravenous beast, preying upon the flocks and herds of the neighbourhood, and filling it with terror, one would think that any questions relating to the disposal of the carcase might fitly be postponed until its power for mischief had been wholly put an end to. Why do we seek the abolition of the Protestant Church Establishment in Ireland? Why do the Liberals

regard it as standing first on the list of the practical problems to be solved by a Reformed Parliament? Is it in order to obtain a fund, not otherwise to be got at, for carrying into effect some project by means of it, which without such aid, would be too costly to be thought of? Nothing of the sort. The sole motive which shapes the will of the public in this matter is a desire to remove from before the eyes of the Roman Catholic population of Ireland that which is an affront to them, which reminds them that they are a conquered race, which creates for the Church of a small minority a higher legal and constitutional status than that accorded to the Church of the vast majority, and which is at once a symbol and a result of arbitrary Government. The people of England see in the existence of that Establishment a flagrant violation of religious equality and a reasonable cause of disaffected feeling. They are aware that it exposes their national reputation to opprobrium all over the civilised world. They are anxious as soon and as thoroughly as may be to get rid of an anomalous institution which not only fails to answer its own purpose, but which excites and foment antagonistic feelings. They want to put an end to an active mischief—and if, in doing so, they should gain the power of reappropriating for the benefit of Ireland a considerable revenue, that is not the primary object they have in view.

Now, can it be a sufficient reason for leaving this running sore untaunted, that when the evil has been put an end to, no two persons can agree upon what is next to be done by way of improving the condition of the patient? The "infinite difficulty," as it is called, of reappropriating the revenues of the Irish Church, may be very safely left to those who will be in a position to deal with them. We know very well how to satisfy the just demands of such as require us to rid them of a nuisance. If in complying with their wish it were necessary to incur a large outlay of money, one could understand the ground of perplexity. But when the remedy merely liberates a large annual income, it does strike us as odd statesmanship to hesitate about applying the remedy merely because one man would employ the disengaged revenue in one way, and another man in another. The statesmanship called for just now is that which will abolish an admitted injustice, not that which will devise a plan for disbursing half-a-million a-year. Put down a capital of from fifteen to twenty millions sterling before the public, and ask how it shall be spent, and it will be strange indeed if the answers given be not various and conflicting. But if all can agree, not how it shall be spent, but how it shall *not*, surely the first and most necessary step may be forthwith taken. To go on spending money in a way that everybody condemns as impolitic, harmful, and provocative of evil passions, until everybody shall be of the same opinion as to what is the best use to be made of it, is one of those silly perversities which are so apt to ruin English statesmanship.

The real difficulty of deciding "what is to be done with the money" arises from the strong predisposition which obtains in the hearts of our ruling classes to reappropriate it to ecclesiastical purposes. They cannot bring their minds to establish in Ireland a precedent which will tell upon the position of the Church of England. They are loth to recognise the facts of the case. They nurse the forlorn hope that England and Scotland will consent to give, and that Roman Catholic Ireland will consent to accept, a fair share of the existing parochial and episcopal endowments, and thereby save the State endowment principle for the benefit of the Anglican Church. They wait, and wait, like Mr. Micawber, in a sort of vague expectation that something will turn up to their advantage; but such does not seem to be the promise of events. Year after year their favourite policy becomes increasingly impracticable. Hence their difficulty. They know

what they wish to do with the money, and they can't have their way. It is but natural, therefore, that they should magnify to the utmost the importance of unanimity in determining the disposal of it before diverting it from its present ecclesiastical channels; nor is it altogether surprising that they should cast contempt upon the voluntaries for being in harmony with the increasing certainties of the proximate future.

When it is once clear that the revenues of the Irish Church cannot be reappropriated ecclesiastically—as it will be, we judge, when the reformed constituencies have spoken their will—it will be easy enough to decide upon the proper course to be taken. The revenues of the Irish Church Establishment will only drop in with the lives of its bishops and its beneficed clergy. For some years to come, the income thus placed at the disposal of the State will not amount to a large sum. What can be more reasonable, what easier, than the appointment of a receiver, in the form of a commission, to take charge of the property as it becomes liberated, and hold it in trust for the Irish people, to be expended from time to time as the wisdom of Parliament may direct. Why should we decide for the next generation how its money shall be laid out? We regret that the conference of last Wednesday thought it worth while to attach so much importance to the question we have put at the head of this article. Perfectly agreed as it was on the main question, it nevertheless failed to impress the public mind by its unanimity, because it presented differences of opinion in regard to a matter that was not before it.

ECCLIASTICAL NOTES.

THE Pan-Anglican Synod has ended in what may be described, without exaggeration, as an ecclesiastical revolution. We positively wonder at the rashness of the bishops, and we can only explain their conduct by charitably supposing that they have not known what they were doing. What is most remarkable, however, is that this rashness extends only to colonial affairs. Two important questions were before the Committees of the Synod—the constitution of diocesan synods, and the Natal bishopric. The first was an English question, and therefore there is a sort of Delphic pronouncement upon it. Of course this question, like the others, was referred to a committee for practical purposes, but all that we can learn is that an endeavour was made to obtain the results of actual experience upon it, and that in this respect "the perfect organisation of Canada and Australia has been most valuable." This one word "perfect" does, indeed, give a character to the report. "Perfect organisation"? Then, of course, the English Church is not perfectly organised, and diocesan synods are required to supplement present deficiencies in that direction. But this is a home question, and upon all home questions the bishops tread like cats upon glass, or old ordealists upon hot iron. But when they come to a colonial question their courage is astonishing. They actually pronounce Bishop Colenso as spiritually deposed, and deem it to be the duty of the Metropolitan and other bishops of South Africa to proceed, upon the election of clergy and laity in Natal, to consecrate one "to discharge those spiritual functions of which those members of the Church are now in want." There is something really tremendous in its import in this recommendation. For, first, it virtually declares that once a bishop is *not* always a bishop, the episcopal consecration of Canterbury itself notwithstanding; and secondly, it declares the proper qualification of a bishop to be election by "Clergy and Laity." What does this really mean? Does it mean that the hierarchy of the English Church consider this to be the Apostolic and primitive mode of electing a bishop? Do they actually approve of *congé d'élires*, the sham of English nominations,

and the act of Episcopal homage? If they do, why do they not recommend that they be repeated in Africa? If they do not, why do they themselves bear with them? Why? Can it be for social and political motives? Can it be for revenues only? It is evident that they do not believe in the ecclesiastical farce, the principal part of which they have all themselves played, as they would recommend its repetition in the Natal case. As it is we find them submitting to what some Churchmen have stigmatised as a "lying ceremony" themselves, and practising it to this day, yet having sufficient conscience not to recommend others to adopt it. Allowance being made, as it must be, for human infirmities, it must still remain, after this, a question whether any bishop, who has agreed to this report, will go through the sham of an Episcopal consecration: Can he do it?

In the speech of Mr. J. H. Tillett, at the recent Conference of the Liberation Society in that city, we meet with more instances of that social persecution of Dissenters, to which many Churchmen seem gladly to resort after the law has placed it out of their power to persecute their fellow Christians. We quote the following from the *Norfolk News* report of Mr. Tillett's speech:—

He (the Chairman) held in his hand a letter from a gentleman who had been a farmer for a great many years, and who had now retired, not voluntarily, but because he could not get a farm. He was a Dissenter—not one of the noisy Dissenters, but a conscientious Dissenter. He never interfered in public questions to annoy anyone. He simply did his duty in the parish, but was told by one gentleman after another, by no less than three gentlemen largely engaged in the letting of farms, that he could not have a farm because he was a Dissenter. (Shame.) It might be said that he (the Chairman) had given his own character of the man; but he happened to have in his pocket a letter from the clergyman of the parish, who said:—

He is a Dissenter, but I believe the most conscientious one. I have met with every assistance at his hands. Unsolicited he became a subscriber to my school, and invariably he has shown a desire to promote the peace and welfare of the people. As a farmer, I cannot say too much for him. The state of his present occupation is his best testimonial on this head. He is a good employer, active, intelligent, and not ashamed of being considered a painstaking working farmer. He is looked up to in this district as an authority in all practical things connected with agriculture. I shall be very sorry to part with him, as he has assisted in keeping things together in this place. I am quite sure that he has done his best to strip Dissent of that bitterness which does so much mischief, and creates so much animosity, in many of our parishes. (Loud laughter.)

That letter was signed by the clergyman of the parish where the unfortunate Dissenting farmer held his last occupation. It showed he was a man of education, that he was an excellent farmer, that he was employed in parochial matters, and that the clergyman of the parish was very sorry that he was obliged to leave. This was the man who could not obtain a farm from the Norwich land agents because he was a Dissenter. (Shame.) He (the chairman) had also a letter in his pocket which came from a relieving officer and registrar in the county, from which he would read the following extract:—

I had a wedding at the chapel here a short time since, both parties belonging to the Church, but the vicar refused to publish the banns because the bride had not been confirmed; hence they came to me.—This morning a surgeon told me that a clergyman wished him to vaccinate his child, that he procured a fine healthy baby to vaccinate from, but when the parson found the baby had not been baptized, he would not have his child done from him. (Loud laughter.)

That extract showed some of the mischief that was going on, and the irritation that was being occasioned. He might allude to one case that occurred at Cockley Cley, to one who belonged to the most inoffensive section of the Wesleyans (the Conference), who considered themselves members of the Established Church, and refused to join the Liberation Society. (Laughter.) There was a small preaching station in the parish, and after the influence of the clergyman was brought to bear upon the landlord, notice was given to the occupier, a young man, that if he allowed preaching to go on in his house he would be turned out, and that young man was driven by pressure to refuse the use of his room to the Wesleyan body. (Cries of "Shame.") He might go on and enumerate other cases of this sort, which would scarcely be credited by those gentlemen who had attended from a distance. It was most outrageous that these things should be going on in an enlightened country. The existing state of things in regard to the Established Church was sowing disunion in parishes, disturbing the peace of families, and preventing the progress of the Gospel. They must separate the Church from the State, and bring all religious bodies to the platform of equality, in order that not one of them should have power to tyrannise over the rest. He thought that he had made out a case for urgency of action, and he trusted that they would prove themselves equal to do their duty most religiously, earnestly, and patriotically in the great struggle that was at hand.

It is, as Mr. Tillett said, "most outrageous" that such things should be occurring, but, at the same time, it is most natural. There is a class of clergymen present, more especially in the dioceses of Oxford and Salisbury, who look upon Dissent as worse than heathenism, and upon a Roman Catholic as an almost superior being to themselves. Why, it is only a day ago since we heard of a clergyman—name and parish being given to us—who refused to have gas in his house, and discouraged its use throughout his parish, because, and avowedly because, the gas was made by a Dissenter. "Why don't you laugh at it?" say one. Well, and so we do, but men who are turned out of their farms cannot laugh. For all this, there will one day, as has ever been the case, be an account rendered. What-

ever the failures of English people, they do not, in their hearts, approve of ecclesiastical persecution. Churchmen may fancy that they are doing a good thing in getting a Dissenter out of a parish, but for every Dissenter "got out," ten more will be made by the process which has affected his compulsory emigration. It is the old thing: if you want to find ignorance of human nature you must go to thoroughbred ecclesiastics. They have a knowledge of the worst passions of the heart, but of man as whole, they know less than nothing.

The last report of the Irish Church Commission of the *Dublin Freeman's Journal* is of a startling character. It represents that what has hitherto been supposed to be "Protestant Ulster" is Protestant only in representation. The *Freeman's Journal* of Monday devotes six of its columns to the report of the state of this province, which it supplements by a carefully written leading article. Our contemporary says:—

The United Dioceses which constitute the Primatial See are relatively the most Anglican of any of the diocesan divisions of the island; yet they are now essentially Catholic, the proportions of the population in the most Anglican portion of what is so erroneously called the "Protestant North" being sixty-two Catholics to twenty-three members of the Established Church. We invite the earnest and studious attention of all who wish properly to understand the position of the Established Church in Ireland to this remarkable report, the most important of any that has been hitherto produced by our Commissioners. This report establishes several points, the interest and value of which it is impossible to over-estimate. It proves conclusively that, notwithstanding the cruel process by which the Catholics were uprooted in six of the now Ulster counties, and imported Anglicans "planted" in the place—and the remnant of the Catholics in all Ulster still more cruelly "transplanted" at a later date—Ulster has admittedly become once again a "Catholic Province," and is now "Catholic Ulster"—not "Protestant Ulster."

It is impossible to quote the report of the Commission upon this subject; we can only say, it appears that State confiscations and *Regium Donum* Presbyterianism together have at last handed over the "Protestant Province" to Roman Catholics,—a result which might have been expected.

We are glad to see a new and very improved edition this year of the "Protestant Dissenters' Almanac," with a sub-title which indicates that its editors are not afraid of being characterised as "political Dissenters," the sub-title being, "and Political Annual." This publication, besides the matter that is usually characteristic of all such works, contains a very clearly-written digest of the ecclesiastical and political history of the year. The laws relating to such questions as Dissenting marriages, registrations, &c., are very carefully stated. There was a "Protestant Dissenters' Almanac" published sixty years ago, and a comparison between the earlier and later of these works gives the examiner a very fair impression of the progress of Dissent.

CONFERENCE ON THE IRISH CHURCH QUESTION.

Last Wednesday evening, a conference on the subject of the Irish Church, was held at the City Terminus Hotel, Cannon-street. It was convened by means of private invitations issued by the Executive Committee of the Liberation Society, and its object was stated to be "to secure general agreement as to the measures to be adopted by those who—whatever may be their opinions on the abstract question of Church Establishments—consider the abolition of the Establishment in Ireland to be essential for the welfare of that country, and also believe that the impartial disendowment of Episcopalians, Roman Catholics, and Presbyterians is the only just and practical policy." Nearly a hundred gentlemen attended, and among them were, Sir Patrick O'Brien, M.P., Mr. Roundell (Secretary to the Jamaica Royal Commission), Mr. Boyd Kinnear, Mr. Mason Jones, Mr. Albert Rutson, the Rev. O. Neville, the Rev. R. B. Aspland, Major Bell, Professor Bealy, the Rev. Thomas Hunter, Mr. Lindsay Aspland, Professor Newth, Mr. R. Congreve, the Rev. H. Richard, the Rev. A. Hannay, the Rev. R. Ashton, Dr. Underhill, Mr. Ellington, Mr. Turberville, the Rev. I. V. Mummery, the Rev. N. Jennings, the Rev. F. Trestrail, Mr. S. R. Pattison, Mr. E. Spicer, Mr. Templeton, Mr. F. J. Sargood.

Mr. CARVELL WILLIAMS, at the opening of the proceedings, stated that as Parliament had been adjourned they were deprived of the presence of certain hon. members who would otherwise have been there to take part in the proceedings; and letters, expressing regret at the writers' inability to attend, had been received from Sir Francis Crossley, M.P., Mr. Gilpin, M.P., Mr. Baines, M.P., Sir John Gray, M.P., Mr. P. A. Taylor, M.P., The O'Connor Don, M.P., Alderman Lusk, M.P., Mr. Candlish, M.P., Mr. Anthony Trollope, Mr. Hepworth Dixon, Sir C. Douglas, Sir W. Clay, Mr. Courtauld, Mr. E. Beales,

Mr. Ernest Jones, Mr. Sheriff McArthur, Rev. Dr. Edmond, Rev. Dr. McFarlane, and several others. Professor Newman in his letter expressed the opinion that "the time is clearly long past at which a compromise was possible to preserve some part of the Irish Church Establishment. I believe that if members of Parliament are chosen whose eyes are firm to the future, and willing to make all needful changes for the benefit of the empire and of England, they are sure to advocate the total overthrow of the Irish Church Establishment." Mr. Thornton Hunt thought that the conference would "not only contribute to mature and expedite the public judgment on the subject, but also help to show our countrymen in Ireland the desire of Englishmen to obtain a justice for the sister island which can never come too late." The Rev. Dr. Rigg (Wesleyan) referred to the Irish Church as being "after the land question the greatest grievance and mischief for that unhappy land. In Ireland the principle of impartial disendowment is the only one by which the question can be solved, and is one which might be carried into effect with comparative ease, and with very great advantage to the Protestantism of Ireland." The Rev. Dr. King urged that there was need for the greatest effort to prevent a bad settlement of the question by the adoption of some mischievous compromise. Mr. Benjamin Scott suggested that there should be agreement on some plan for the application of the Church revenues, and suggested their employment for public works and the improvement of the land. Other correspondents expressed the opinion that it would be best not to mix up the question of disendowment with that of the appropriation of the funds. Sir John Bowring wrote, "The wholesome plan would be, after a certain time to be now fixed, say five or seven years, to take possession, in the name of the State, of all so-called Church property, on the death of the present holders. The question of the most judicious appropriation of these revenues will be more easily discussed when we get the mastery over them. I trust no scheme will obtain public sanction which contemplates the partition of the funds among Catholics, Anglicans, and Presbyterians. Such a scheme has been repudiated by the first, would be distasteful to the second, and would expose the third to the accusation of being selfish claimants of a portion of the common spoil."

Mr. EDWARD MIALl was voted to the chair, and in opening the proceedings in a brief address, said: In welcoming your presence at this conference, and in accepting the honour you have done me in calling me to preside over your deliberations, it will perhaps be due to you at the outset that I should state clearly and explicitly that no gentleman who takes part in this conference is understood to commit himself thereby to any views which I may be supposed to represent as regards the abstract question of Church establishments. It may be taken for granted, from the number of invitations that have been sent out, and the parties to whom they have been addressed, that there will be considerable difference of opinion on that subject amongst those who are now present. Our business, however, relates exclusively to the Establishment of the Church of England in Ireland, to which undoubtedly many objections, both historical and circumstantial, may be urged which do not apply to the Church in this country. It was thought by those who convened this conference that there might be many persons—as many as could be got together at this season of the year—representing all classes, but agreeing in their conviction that the State Church in Ireland should be abolished, who would desire an opportunity being given to them of exchanging their views on the subject, and of agreeing on some course of action likely to promote it. That is the object with which this conference has been convened. It would be perfectly out of taste in me, and beside the occasion, to take up your time in declaiming against the most singularly unreasonable, unrighteous, and unchristian ecclesiastical policy in the world. (Hear, hear.) I believe that upon that point we are all agreed. (Hear, hear.) It is quite possible, I may add in passing, to hold the strongest possible views upon that question, to express them in the most unmeasured terms, and to use all legitimate means in giving effect to them without in the slightest degree bringing into question the personal character of the clergy or even of their motives. (Hear, hear.) It is the policy of the system, and not the personal instrumentality by which that system is carried out, that we wish to protest against, and we protest against it for the sake of Ireland, because it is working out great mischief there, and for our own sake, because so long as we are conniving in that policy we are participating in the guilt of it. Thus, I apprehend that the primary object which we have in view this evening in convening together for the purposes of deliberation is to sound out clearly, audibly, and, I may say, ringingly, the keynote of this question, which will bring into unison with it the general voice of the public. (Hear, hear.) There is a vast variety, and, I may say, a confusion of opinions on this question occupying the public mind—(Hear, hear)—and it needs but that some one should give a definite and clear view of the policy which should be adopted in place of the present, to move into agreement the vast proportion of the Liberal party in this country. (Hear, hear.) What that key-note shall be, it is for this conference this evening to determine. There are one or two points which perhaps I may anticipate, without presumption, that you will determine. It is of the utmost importance that we should let the public

know that on this subject there can be no useful or practical compromise. (Hear, hear.) That if we are to deal with the Irish Church in such a way as may satisfy the desires and reasonable wants of the Irish population, it must be by its entire abolition. (Hear, hear.) Any attempt to reorganise it upon its present basis, or so to improve its machinery and instrumentality as that it may be better suited to carry out the object for which it is designed, would be utterly futile as a part of that policy—that Liberal policy—which I think ought in future to be pursued in regard to Ireland. (Hear, hear.) Indeed, the more they improve the machinery, the more insulting becomes the policy which that machinery is intended to carry out. That being wrong, all the improvements which we make in the methods by which we seek to perpetrate that wrong do but inflict a fresh injury upon the Irish people. (Hear, hear.) I believe there is another point upon which we shall be clear and explicit—that, having abolished the Irish Church, having abolished the State ecclesiastical system, such as it is now, we shall not reproduce it in any other shape—(Hear, hear)—and that we shall not recommend such a division of the revenues amongst the different ecclesiastical parties in Ireland as has been recommended by some conspicuous Whig noblemen. (Hear, hear.) I cannot conceive of any policy which is more likely to increase the present discord, and to render more acrimonious those feelings of intolerance which seem to prevail so largely in the sister isle, than the adoption of this plan—a plan which could only have been proposed in order to save the principle of an Established Church. (Hear, hear.) If we can agree, further, that the revenues of the Irish Church shall in future be appropriated to the uses of all Irishmen quite irrespective of the religious faith which they profess, then I think we shall have given to the public a clear and decisive utterance of opinion, and I feel convinced in my own mind that the public is perfectly ready to go with us for this object as I have just described it. (Hear, hear.) Assuming that we shall be found in agreement upon the object to be pursued, it will remain for you to inquire into what are the steps—the practical steps—which may be taken in order to give those views currency amongst our countrymen, and enforce them upon Parliament. (Hear, hear.) We wish that this conference should be a business-like one, that its transactions shall have respect to practical subjects, and I have no doubt that many suggestions will be thrown out in the course of the evening of great value, and we shall not retire from the business with which we are engaged until we see our way clear towards some successful termination of the object before us. (Cheers.)

The question having been put whether the conference would prefer to have moved at once, or subsequently, the resolutions prepared by the committee,

The Rev. ALEXANDER HANWAY, of Croydon, proceeded to move the first resolution. He considered that it was a reproach to the Legislature and to the great middle class of this country, which the House of Commons had hitherto represented, that the question of the Irish Church had not been dealt with upon its merits—(Hear, hear)—and that the present political dissatisfaction in that country afforded a favourable opportunity for pressing the subject upon the attention of Parliament. In his opinion the time had come for having a clear and definite utterance, on the part of those who had taken action hitherto in matters ecclesiastical and educational for a system of secular education in Ireland. (Hear, hear, and cries of "No.") Doubtless in a meeting of that kind there would be a difference of opinion on the subject, but at all events they must be agreed that it was of the utmost importance that Ireland should be saved from the curse of a denominational system of education. (Hear, hear.)

Mr. J. M. HARE having seconded the motion, Mr. J. BENNETT said he thought the public were sufficiently educated up to the point that the Irish Establishment should be abolished, and the real difficulty was, what were they to do with the money? (Hear, hear.) He considered that it would be best to devote the funds to educational purposes.

Mr. JOHN EDWARDS considered that there was scarcely that amount of unanimity as to the abolition of the Irish Church as the last speaker seemed to think there was. They might well for the present let the subject of the distribution of the money rest. (Hear, hear.) In his opinion they should at present confine themselves to contending for a dissolution of the connection between Church and State, on the ground that all State endowments were unscriptural and unjust.

Mr. EDBROOKE considered the Irish Church Establishment one of the most monstrous anomalies of the present day, and it was the greatest grievance which had afflicted Ireland for the past century. All other questions sunk into insignificance as compared with it, and it must be one of the most vital questions to be agitated at the next general election. Earl Russell, Mr. Gladstone, and Mr. Bright must be worked up to the proper pitch on the subject, and support what were the feelings of the people—namely, the entire abolition of the Irish Church.

Mr. CONGREVE suggested that the best course they could adopt would be to immediately pass a resolution that the Irish Church should be abolished—(Hear, hear)—and then they could proceed to discuss the other question, what was to be done with the funds. It appeared, to him that the Irish Church was doomed—(Hear, hear)—but it was another question what was to become of its funds after its abolition. (Hear, hear.)

Mr. DUNNING said there should be a perfect understanding that the conference did not desire the Irish Church to be abolished from any personal feeling against those that formed that Church, but because they believed that it was essentially wrong for the greater part of the people to have forced upon them a State religion which they did not profess. (Hear, hear.) As regarded the distribution of the funds, no doubt there would be "a scramble" for them, and he did not think they could do better than leave that matter in the hands of the House of Commons.

The Rev. I. DOXSAY said that the resolution which should be adopted was one affirming the policy of an impartial disendowment. (Hear, hear.) They would have peculiar strength if they went before the country with that principle. (Hear, hear.) They did not attack the Irish Church as a Protestant Church, nor the Maynooth grant as a Catholic institution, or the *Regium Donum* because some of it was given to the Unitarians; but they went upon the simple ground that an impartial disendowment was the only way to satisfactorily settle the question. (Hear, hear.)

Mr. LANGLEY proposed an amendment, stating the purport of the resolution in a briefer form, but after some conversation, in which Mr. BRYAN, Mr. TEMPLETON, Mr. POCOCK, and others took part, it was withdrawn, and the following resolution was unanimously adopted:—

That, in the present condition of Ireland, it is incumbent on the Legislature to abolish the Irish Church Establishment, and that no improvement of its machinery will redress the grievance of a State Church opposed to the religious feelings of the great majority of the Irish people.

Mr. T. MASON JONES moved the next resolution, which, as ultimately adopted, read thus:—

That this conference is further of opinion, that all proposals for dividing between the Episcopalians and other religious bodies in Ireland the property now held by the Establishment are unsound and would prove to be pernicious; and, inasmuch as the Roman Catholic prelates of Ireland have emphatically protested against any endowment of the Church by the State, it has become practically impossible to adopt any other policy than the impartial disendowment of all religious bodies in Ireland; the ecclesiastical revenues of the country being applied to purposes calculated to promote its secular interests.

The disendowment of the Irish Church, of Maynooth, and the abolition of the *Regium Donum* were all parts, he said, of the same question, and he rejoiced that this key-note was to be sounded, because he knew that two or three eminent statesmen were prepared to adopt Earl Russell's proposal for a division of the revenues. As to the manner of disposing of the property, he did not agree, he said, with any of the suggestions which had been made. To devote what had been the revenues of the Irish Church to the purposes of education in Ireland would simply be to relieve the richer country, England, from that contribution which she now made, through the Imperial Exchequer, to the expenditure for the purposes of education in the poorer country—Ireland. To apply the Church revenues in aid of the poor-rate would simply be to relieve the landlord to that extent. But why should they not go to promote the physical interests of the country? There were hundreds of thousands of acres now waste which, if reclaimed, would be the richest and most profitable lands in the world. Why should not the produce of the Church revenues, worth at twenty years' purchase some 15,000,000*l.* or 16,000,000*l.*, be applied to the purchase and reclamation of these lands, which being held by the Crown, could then be parcelled out or sold to a body of loyal, contented, peasant proprietors, grateful and well-affected to the State. (Applause.) By this means they would create a peasant proprietary in the country, and form in every tenant a tie of loyalty to this country that would be fatal to sedition. (Hear, hear.)

Mr. GREEN seconded the motion, supporting Mr. Mason's Jones's suggestion as to the reclamation of lands.

Mr. CONGREVE thought no practical determination could be arrived at as to the distribution of the revenues of the Irish Church. The Houses of Parliament as at present constituted would not be likely to accept any scheme for secular or educational purposes. There were three methods by which these revenues might be distributed. The first one was that had already been mentioned, and one which rested no doubt upon very strong ground, viz., purely secular purposes in some shape or other. Such a plan would not be free from opposition, and probably many religionists would object to it. A cry would be immediately got up, and well-meaning men, and probably Mr. Gladstone first of all, would argue thus—"What right has man to appropriate what was given to God?" As regarded any general system of national education, in his view it was only raising up in another form the system of endowment, against which they all protested. His plan for dealing with the Irish Church differed from any which had been put forward. He proposed to let the tithes go to the present landlords, and so get rid of their opposition. That was, in plain terms, a bribe; but it was at the same time true policy, for it was the policy with which Henry VIII. carried his great reforms. With regard to that portion of Church property not derived from tithes, but from land itself, he would deal with that as the leaders of the Revolution in France acted—sell it out and out, upon terms such as would bring it within the reach of peasant proprietors; paying the purchase money into the exchequer.

The Rev. CHRISTOPHER NEVILLE, after stating that he had been driven by conscientious convictions to become an opponent of a Church Establishment, and had, in consequence, relinquished two family livings worth 700*l.* a-year, said that his personal experience of Ireland led him to believe that the Irish Church

was the greatest hindrance to the bringing back of the Roman Catholics to Protestantism. No system like this, founded upon wrong and injustice, could prosper. For himself, he did not care what became of the money; it might be thrown into the sea; only, do away with the Establishment. (Laughter and cheers.)

After an expression of concurrence in Mr. Jones's views from the Rev. I. DOXSAY,

Dr. UNDERHILL said it was one thing for the State to support education by annual grants; but to allocate permanently for the purposes of education the revenues of the Irish Church, would in time lead to as much corruption and wrong as any religious endowment. He thought the Church lands should be sold and the proceeds applied partly in carrying out Mr. Bright's land scheme, partly in aid of the poor-rates as suggested by the Roman Catholic hierarchy, and partly in the manner suggested by Mr. Mason Jones. He wished to know from that gentleman what he suggested should be done with the rents of the reclaimed lands, the Crown being in the position of landlord.

Mr. MASON JONES said the lands would, of course, be let upon the principle of perpetuity of tenure, and the rents might be usefully employed in the reclamation of additional lands, or, when that process was exhausted, in the acquiring of additional property by the State.

Mr. DUNNING submitted that the conference was only furnishing its opponents with weapons by discussing all these questions. Any application of funds specified or suggested would be a peg upon which to hang objections. Let them leave the disposal of all the wealth of the Irish Church in the hands of the House of Commons.

Sir P. O'BRIEN, M.P., wished to say a word or two as one of the few Irish members left in town. Was it worth while to suggest difficulties, which would arise quickly enough by-and-by? Let them decide first how the admitted evil was to be remedied, and details would follow naturally. He, as a Roman Catholic, could say that the great mass of his fellow countrymen did not view this question in a monetary point of view at all. They scarcely troubled themselves with the tithes, or the property in the hands of the Ecclesiastical Commissioners; but they regarded the existence of the Irish Church in a purely political and social point of view. The mere idea of being connected with an Establishment which had been for years the sign of conquest in the country, led them to regard its maintenance as giving a status to persons connected with it above other people. Therefore any Englishman or Scotchman who looked to Ireland as a portion of the British empire must regard the Church as a means of creating a disunion amongst all classes of Irish society, without the removal of which other reforms would be robbed of half their power. There must be a union of races and peoples in Ireland, and it was because the Irish Church tended to create a religious inequality, leading to other social inequalities, that the question must be agitated quite apart from its religious or monetary aspects. It was idle to discuss the application of revenues to educational purposes at present, because national education was being provided by the Imperial Government. The chief thing was to consider the removal of the great national grievance, and it was only by the assistance of Englishmen and Scotchmen that the people of Ireland could get it removed. (Cheers.)

Mr. ALBERT RUTSON, with all respect for the last speaker, thought the financial aspect of the question could not be lost sight of, seeing that this would really be the drag upon legislation in the direction they wished. Endowments, in his view, were relics of the dark ages, and all the objects which had been spoken of—drainage, railways, relief of the poor, education—were matters which it was the duty of the Government to provide for year by year, if the revenues of the Irish Church had no existence. Let the land and tithes be sold, and the proceeds be applied in mitigation of the taxation of Ireland.

Mr. JOSIAS ALEXANDER suggested that the application of the funds should be remitted to the wisdom of the Legislature.

Mr. BOYD KINNAR objected to such a discussion at that stage, for the difficulty was one started by their opponents. The money would only fall in gradually, and therefore no scheme was yet needed. It might form a trust fund in the hands of the State, and be subject to the discretion of Parliament. (Hear.)

After a slight verbal alteration, the resolution was then passed unanimously.

The Rev. R. B. ASPLAND moved the last resolution, viz.:—

That this conference expresses its hope that at the next general election the most earnest efforts will be made to secure the return of a Parliament favourable to the abolition of the Irish Establishment. Meanwhile, it recommends the general adoption of petitions to the existing Parliament, and the wide diffusion of information on the subject among the electoral bodies.

He begged the conference not to imagine that there was but one opinion on the subject of the abolition of the Irish Church, because, when the matter came before Parliament, they would find there was there a very formidable body whom they would have to oppose, and doubtless there would have to be a great fight before they achieved their point. As to the present House of Commons, he had little faith in it, much less could he trust the arch juggler of the age, Mr. Disraeli. (Hear, hear.) It was to the new Parliament that they must look for a redress of the Irish Church grievance. (Hear, hear.)

The motion having been seconded by Mr. E. CLARKE, jun., was carried without discussion, and Mr. NORRIS, of Bristol, and the Rev. F. TANNER, proposed a vote of thanks to the Chairman, which having been carried,

The CHAIRMAN replied in a few words. He thought it was only necessary to give a right tone to public opinion to dissipate the confused notions of some statesmen. When statesmen saw that the public insisted on any change, the change would be made. The chief thing to do was to get the Irish Church abolished, and there would be then no difficulty as to the revenues. Those who refused to take part in this agitation because they did not see how to dispose of the money did not appear to him very sincere in their desire to see the Irish Church abolished. (Hear, hear.)

The Liberation Society is vigorously carrying out its scheme for instructing the English public in regard to the nature and working of the Irish State-Church. The Rev. W. Walters has just delivered lectures on the subject at Bradford, Malton, Scarborough, Leeds, and Lookwood, where they have excited much interest. In some cases they have led to counter lectures, and as these will probably elicit rejoinders, public attention is likely to be well kept up.

A declaration on the subject of the Church Establishment has been signed by eight Catholic peers, four right honourables, eight baronets, twenty-three members of Parliament, and sixty-six magistrates. The declaration is still receiving signatures. It declares that the dignity of religion and of the people demands religious equality, and that without it there cannot be generated or secured that respect for the law and mutual goodwill which constitute the true foundation of national prosperity.

The Glasgow Presbytery of the United Presbyterian Church have adopted resolutions condemning the Irish Church Establishment, and advocating the withdrawal of State support from all religious bodies in Ireland indiscriminately.

A preliminary meeting, convened by circular, was held last week in the Rotundo, Dublin, for the purpose of taking such steps as might be necessary for the defence of the Protestant institutions of Ireland.—Sir Edward Grogan, Bart., in the chair. The following resolutions were unanimously agreed to:—

First.—That the determined and persevering attacks made upon every institution calculated to maintain Protestant principles in Ireland imperatively call for united action on the part of all denominations of Protestants for the defence and support of these institutions.

Second.—That while we view with satisfaction any investigation which may lead to the better distribution of the revenues of the Established Church and its increased efficiency for the spread of the Gospel truth among our fellow countrymen, we firmly protest against the alienation or withdrawal of any of the Protestant ecclesiastical endowments in Ireland as an act of injustice and a dangerous invasion of the right of property.

Third.—That it is advisable that a public meeting should be held at the Rotundo, Dublin, in the month of January next, to afford the Protestants of all denominations throughout Ireland an opportunity of expressing their concurrence in these principles, and that the day for holding such meeting be fixed by a committee to be now appointed.

Fourth.—That the necessary steps be taken to establish a central Association of Laymen, either in connection with some of the associations already in existence or otherwise, as shall seem most advisable for the defence of Protestant institutions in this country, and also affiliated parochial associations throughout Ireland, that the members of such parochial association be invited to attend the public meeting to be held in January.

A subscription list was then opened, and sums to a considerable amount contributed in furtherance of the object.

An open-air Protestant meeting has taken place at Connor, county Antrim. It was convened specially for the purpose of remonstrating against the threatened abolition of the Established Church, but became more general in character, and was attended by Presbyterians and other Dissenters. Lord Massareene and Ferrard wrote, giving the demonstration his hearty good wishes, in advocating "the eternal principles of loyalty and the rights of property." The Rev. Dr. Murray, rector of Ballymena, thought it was high time loyal men should let their voices be heard when sympathy with treason and murder was exhibited by misguided multitudes. Advantage was taken of the present disaffection (he said) to suggest fictitious causes for that discontent, and therefore to suggest wrong remedies. There was a crisis at hand, requiring Conformists and Non-conformists to fight the battle together. The Rev. Mr. Gault thought the great object in view was "the overthrow of Protestantism in Ireland."

LIBERATION SOCIETY MEETINGS AT NORWICH.

COUNTY CONFERENCE.

A conviction that the passing of the Reform Act has imposed new duties on the friends of Voluntaryism, has led the Norwich committee of the Liberation Society to organise a series of special meetings, which were held last week, and proved to be highly successful. Mr. Carvell Williams and the Rev. H. W. Parkinson, of Rochdale, attended to represent the London Committee, and were to have been joined by the Rev. Edward White, who had attended a meeting at Colchester the previous day, but was compelled by illness to return home.

The first meeting was a conference, to which the Society's friends throughout Norfolk were invited. It was held in St. Peter's Hall, and was attended by about 130 gentlemen, among whom were several well-known Suffolk gentlemen. The conference proceedings opened at half-past two, under the presidency of the Rev. G. Gould, who delivered a brief address.

The Rev. W. TRITTON, of Yarmouth, was then called upon to read an elaborate paper on the "Present State of the Church Establishment Question, and the Duty of Voluntaryism in regard to it." The paper, says the *Norfolk News*, was a masterly review of the subject, and embraced a history of Noncon-

formity from the commencement till the present time, with some useful suggestions as to the course that should be adopted at the present crisis. It was full of good points, which were readily caught up by an appreciative audience.

The Rev. R. SKELLEY, of Yarmouth, then proposed a resolution expressing gratification at the spread of Liberation principles, but insisting that there must be no relaxation of effort. He supported the motion in a good speech.

The Rev. R. KAY, a Primitive Methodist minister, seconded it in a pithy and amusing speech. He said that an old gentleman once applied to him for the Church-rates, and he (the speaker) asked him if he could not find anything better to do than to go from door to door picking his neighbour's pockets. (Laughter.) The person who applied to him thereupon told him that he was an enemy to the church, to which he replied that he had spent all his lifetime in striving to build up the church. (Applause.) "Then," said his friend, "why don't you pay the Church-rate?" "Why," said the speaker, "if the Parliament made a law that I should continually carry you on my back, I should pray for your death every day, but if you got off my back you might live for ever." (Loud laughter.)

Mr. J. J. COLMAN, who is this year Mayor of Norwich, said he wished to say that he came there to take part in the conference to vindicate his Nonconformity and his Nonconformist principles. He did not think it was his mission to go about on a Nonconformist crusade; but he claimed the same rights that his predecessors had exercised in meeting the Church Congress to meet here on this occasion. (Applause.) He urged that Nonconformists, in dealing with the question of the Establishment, should concentrate their attention on one particular point at a time, not forgetting the ultimate ends they had in view.

The motion having, after a speech from Mr. FISHER, of Yarmouth, been passed,

Mr. CARVELL WILLIAMS addressed the conference on the subject of the Irish Church. After adverting to the present deplorable state of Ireland, and the necessity for the adoption of some remedial measures, he discussed the only three suggested modes of dealing with the Irish Church, viz., Church reform, the distribution of the resources among all sects, and the impartial disendowment of all. He caused some amusement by quoting from a speech of Mr. Disraeli's in 1844—the very year in which the Liberation Society was formed—in which he uttered sentiments to which he could presently refer for proof that he had always been opposed to the Establishment, and was educating his party up to the abolition point. Mr. Disraeli then said of the Irish people:—"That dense population, in extreme distress, inhabited an island where there was an Established Church, which was not their Church, and a territorial aristocracy, the richest of whom lived in distant capitals. Thus they had a starving population, an absentee aristocracy, an alien Church, and, in addition, the weakest executive in the world. That was the Irish question." And he went on to say, "The moment they had a strong executive, a just administration, and ecclesiastical equality—(loud cheers)—they would have order in Ireland, and the improvement of the physical condition of the people would follow." (Cheers.)

Mr. GRIMWADE, of Ipswich, then moved, and the Rev. G. S. BARRETT, of Norwich, seconded a resolution affirming the necessity for disestablishing the Irish Church. The Rev. J. Hallett, the Rev. C. H. Hoaken, and the Rev. H. W. Parkinson having spoken, the resolution was carried; an amendment in favour of omitting the paragraph about secularising the Church property having received but a small amount of support.

The Mattishall Church-rate case was next considered, and occupied some time. After Mr. Tillyard, Mr. Copeman, the Rev. Messrs. Hallett, Hawkes, Barrett, and Kiddle, and Mr. Tillet and others had spoken, a resolution expressing sympathy with Mr. Hatton was passed, and it was agreed to have congregational collections to reimburse him for the loss he has sustained, as the result of the recent litigation.

The Local Committee for Norwich was then reappointed, and the members of the conference adjourned to Chapel-le-Field schoolroom, where an excellent collation was provided by the liberality of the Society's Norwich friends.

THE PUBLIC MEETING.

This took place at St. Peter's Hall in the evening, was well attended, and was kept up with great animation till ten o'clock. Mr. Tillet presided, and the speakers were the Rev. S. Vincent, of Yarmouth, Mr. W. B. Aldis, of Cambridge, the Rev. H. W. Parkinson, Rev. G. S. Barrett, Mr. Carvell Williams, Mr. Dowson, and the Rev. T. Foston.

Unable to give even a summary of the proceedings, we quote a descriptive reference to them from the columns of the *Norfolk News*, which says:—

The meetings of the Liberation Society in this city have been well attended, and the addresses delivered have been much beyond the average quality of deputation speeches. The speech of Mr. Parkinson of Rochdale, at the Tuesday evening meeting, was masterly, and his arguments cannot fail to command the respectful attention of all who can and will bring their minds to the question. The remarkably clear statement of Mr. Aldis (the senior wrangler of 1861, and brother of the sixth wrangler of 1863, and of the second wrangler of 1865) on the disabilities still affecting Dissenters at the University of Cambridge, will be read, as it was listened to by the audience to which it was addressed, with the deepest interest. The admirable appeal of Mr. Barrett—a young man to young men—on the duty of taking

part in this momentous controversy, was another excellent item in the Tuesday evening's proceedings. It is rarely that three addresses of such clearness and force are delivered before one assembly. Mr. Carvell Williams rendered effective service by his practical address on the Irish Church delivered at the conference, and his stirring speech in the evening. We have reserved to be noticed last, what was perhaps the most talented of the addresses or speeches of the day, Mr. Tritton's opening paper to the conference, of which we can give no better proof of our appreciation than that we shall give it in full in our next number.

To this we should add that Mr. Tillet referred to some recent cases of petty persecution in State-Church circles, to which some allusion will be found elsewhere.

MEETING OF WORKING MEN.

This meeting was convened by the leaders of the new organisation for the advancement of sound principles among the new electors of Norwich. It was held in the same place as the other meetings, was also presided over by Mr. Tillet, and "there was a crowded attendance, and the meeting was kept up with much animation and unanimity of feeling for over two hours."

The CHAIRMAN said the majority of the electors of Norwich and other large towns would consist of working men. They were not asked to take in whatever might be said to them, or the arguments that might be presented from that or any other platform, but to use their own intelligence, exercise their own judgment, and bring their minds to a fair inquiry in regard to all questions that were put before them. He wanted the working men to look at the question as a practical one, as one of great importance, and one that was now pressing for a settlement. (Cheers.) They were asked to consider themselves in the light of a jury, to examine all the facts, and give their verdict according to the evidence. (Cheers.)

The Rev. G. GOULD then delivered an able expository speech, and was followed by the Rev. G. BARRETT and the Rev. H. W. PARKINSON; the former of whom advocated the Scriptural, and the latter the political, side of the question.

On the motion of Mr. WHITE and the Rev. T. FOSTON, it was resolved—

That this meeting regards the Protestant Church of Ireland as by law established as both an injustice to its people and a scandal to the cause of true religion.

Votes of thanks, proposed by Mr. COPEMAN and Mr. J. D. SMITH, closed the proceedings.

CHURCH-RATE CASES.

WETHERSFIELD.—At Braintree petty sessions on Wednesday, before W. V. FOWLE, Esq., and Capt. Sparrow, Mr. Samuel Fitch, of Wethersfield, appeared to show cause why he had not paid the rate made for the repair of the church in that parish. Mr. Fitch conducted his defence in person. He disputed the validity of the rate on the ground that no rate was necessary, thus taking the case out of the jurisdiction of the bench. Mr. Thomas Raven, of Wethersfield, who had also been summoned, was then called, but to his surprise and annoyance it was stated that the rate and costs had been paid by some one just before the meeting of the magistrates. Mr. Joseph Fitch, and Mr. Chas. Fitch, Wethersfield, who appeared in answer to summonses, also disputed the validity of the rate. E. Martin, carrier, Wethersfield, was summoned for non-payment of the rate; but he did not appear, and an order was made for payment.

BRENTFORD.—On Saturday, the 14th Dec., F. J. Graham, Esq., and three other gentlemen, were summoned for a loan rate of considerable amount for Heston Church. These gentlemen were Churchmen, and refused to pay because of the wanton destruction of the old church, which only needed repairs, and the unnecessary expenditure of large sums on the building of a new one, solely to please the incumbent, a brother-in-law of the Bishop of London. Mr. Bennett appeared for them, and it turned out that the rate covered the expense of rebuilding the chancel, as well as the body of the church, and he objected that the parishioners were not liable for the chancel, and therefore that the rate was bad, and upon this objection being taken, the summonses were dismissed.

THE PAN-ANGLICANS AND THE BISHOP OF NATAL.

The Conference reassembled on Tuesday last, as many as forty-six bishops attending, when Bishop Selwyn presented the committee's report relating to the state of the Church in Natal. This document, we (*Daily News*) are informed, bears the signature of every member of the committee—among others, the names of Dr. Trench, Archbishop of Dublin; of Dr. C. R. Sumner, Bishop of Winchester; of Dr. Harold Browne, Bishop of Ely; of Dr. Ellicott, Bishop of Gloucester and Bristol; and of Bishop Selwyn himself. These prelates concur in representing that the sentence of deposition pronounced by the Metropolitan and Bishops of South Africa upon Dr. Colenso is spiritually valid; that the Bishop of Capetown, as Metropolitan, might have visited Dr. Colenso with summary jurisdiction, and taken the management of the diocese of Natal out of his hands without trial; that the proceedings of the South African Church have been approved by the Convocations of Canterbury and York, by the General Convention of the Episcopal Church in the United States, by the Episcopal Synod of the Scottish Church, and by the Provincial Synod of Canada; finally, that the spiritual validity of the sentence of deposition was accepted by fifty-six bishops at the former meeting of the Lambeth Con-

ference. These statements are preliminary to a practical recommendation. The committee, judging that the see is spiritually vacant, and learning by the evidence brought before them that there are many members of the Church who are unable to accept the ministrations of Dr. Colenso, deem it to be the duty of the Metropolitan and other bishops of South Africa to proceed, upon the election of the clergy and laity in Natal, to consecrate a bishop to discharge those spiritual functions of which these members of the Church are now in want. Such is the recommendation of Bishop Selwyn and his colleagues, which the conference received on Tuesday without discussion, and ordered to be printed. Its importance will escape no observer. It will be noticed that the committee treat the South African "Church" as an organised and self-governing body, capable not only of electing, but of consecrating its own bishops without external aid, and independently of external control. It is to be assumed that these learned persons have well considered the principles on which they act, and the direction in which those principles tend. The course they are taking may be a wise one, but at the least it is radical and revolutionary.

The Bishop of Capetown has given notice to the Council of the Colonial Bishops Fund that immediately after the arrival of the next Natal mail he shall bring before them the means that should be adopted for depriving Bishop Colenso of the letters patent granted to him by the Crown. It is announced that the clergy and laity of Natal who elected Mr. Butler have left the selection of a new bishop to the Bishops of Capetown and Grahamstown, subject to the approval of the Archbishop of Canterbury, and on a selection being made consecration will be at once proceeded with. At a meeting of the English Church Union, held on Friday, the Bishop of Capetown stated that since Mr. Butler had withdrawn his acceptance of the bishopric he had offered it to two clergymen, whose names, if he were entitled to mention them, would command the respect of Churchmen, but that they had both declined. He had, however, a long list of names before him, and he trusted that a fit man would soon be found. The Archbishop of Canterbury has written to the Bishop of Capetown expressing his approval of the immediate appointment of a new bishop for Natal.

The Ritual Commission has adjourned till the 22nd of January.

The Rev. E. Hipwood, Independent minister, of Kibworth, contradicts the statement published in the *Leicester Journal* of last week to the effect that a Dissenter in the village had been refused the sacrament for voting for Mr. Pell, the Conservative candidate.

OUR "PROTESTANT" ESTABLISHMENT.—The *Record* notices that the term "Protestant," which appeared in the printed address of the Archbishop of Canterbury at the opening of the Lambeth Conference, and was again in the resolutions agreed to at the preliminary meeting, has vanished into air. The fact (says our contemporary) is historical, and ought not to be left in obscurity.

NEW MISSIONARY BISHOPRIC.—Miss Mackenzie, a sister of the late Bishop Mackenzie, is raising funds for the establishment of a missionary bishopric amongst the Zulus. The Bishop of Capetown, in announcing the fact, states that he is very anxious that the work should be speedily accomplished, and that he hopes very soon to see two other African bishoprics founded, one for British Caffraria and one for Transvaal.

MR. GLADSTONE AND DISSIDENTS.—At the Liberation meeting at Norwich last week, it was stated that Mr. Gladstone proposed to offer himself for the Liverpool portion of South Lancashire (now to be divided into two parts) rather than the Manchester portion. Regret was expressed at this circumstance, as it was feared that if Mr. Gladstone adhered to his reported intention he would be less amenable to the influence of Nonconformists.

ST. AIDAN'S COLLEGE, BIRKENHEAD.—A number of clergy have memorialised the council of this college concerning Dr. Baylee's conduct and government of it—supporting their petition with a large amount of printed evidence. At a meeting of the council held on December 3rd, it was unanimously agreed, on the recommendation of the Earl of Harrowby, that a committee should be appointed thoroughly to investigate the conduct of the officers of the institution, with a view to putting the management of the college upon a more satisfactory basis. — *Liverpool Mercury*.

REVISION OF THE PRAYER-BOOK.—A public meeting was held in the upper room of Westbourne Hall, on Thursday evening last, to hear an address from the Rev. Henry Fry, D.D., on this subject. The meeting was composed of members of all the Evangelical churches, including many of the influential inhabitants of Bayswater. After the address, which occupied an hour and a half, and was listened to with deep interest, a resolution affirming the necessity for the revision of the Prayer-book, removing all the passages and forms now used to sanction Romanism, and for the union and co-operation of all Protestants, was moved by Dr. Fry, seconded by Dr. Gladstone, F.R.S., supported by the Rev. J. S. Russell and Colonel Brockman, and carried with but two dissentients.

DR. GUTHRIE'S ARMY OF CHURCH SLEEPERS at Thurso has, according to all appearance, thoroughly disappeared, for Sir George Sinclair, one of his principal authorities, refuses to stand sponsor for the

fact. The worthy baronet, in a playful letter, suggests that the eloquent preacher and writer must have been in an imaginative dream. Dr. Guthrie, however, still asserts that Sir George did make use of the expressions which he attributed to him, but he good-humouredly winds up the controversy by hoping that what has passed will at least have the good effect of giving a shake to all the church-sleepers in the kingdom.

A GOOD SIGN.—The use of chapels for other than preaching purposes is being discussed in the Wesleyan Connexion journals. The question has arisen with respect to temperance lectures or meetings, one of which seems to have been held in the Waterloo-road Chapel, through what one writer praises as "the moral courage of the trustees." The general fact is, that Wesleyan Methodist chapels are tied up to preaching services under the direction and control of the superintendent of each circuit, as the representative of the Conference, and it may be doubted, perhaps, whether even missionary meetings come within the purview of the Model Deed with reference to which all chapels are now settled. Such meetings are, however, freely held in the chapels; and it now remains to be seen whether the like allowance will be shown in the case of meetings and lectures on other subjects, which are becoming very general in the body.—*English Independent*.

THE CONSCIENCE CLAUSE.—On the 4th inst. Earl Granville addressed a letter to the Duke of Marlborough in reference to the speech made by that nobleman on the occasion of Lord Russell's resolutions on education being brought forward in the House of Lords. Earl Granville informs the head of the Education Department that he believes the conscience clause to be the turning point of any future extension of elementary education, and it has therefore given him great pleasure to learn from a report of the Duke of Marlborough's speech—Earl Granville was absent from the debate on account of illness—that the duke, like many of his colleagues, is in favour of the principle of a conscience clause, and that he has observed a growing acquiescence in it on the part of the clergy. But the duke said in his speech that, "if the conscience clause is to be just in its application, it must operate equally in giving security, not only to the parents of the children, but to the managers of the schools. . . . The schools should not be obliged to lose their distinctive character, and denominational teaching in them should not be interfered with." Earl Granville cannot understand how words can better express, than the conscience clause does, the foregoing conditions as set forth by the duke in this speech. On the 8th inst. the President of the Council replied that he was glad to learn from so good an authority that, in Lord Granville's estimation, his apprehensions are unfounded; and that his lordship considers the conscience clause ought not to imperil the distinctive character or the denominational religious teaching of the school. The next day Earl Granville again addressed the duke, calling his attention to a published letter by Archbishop Denison on the subject, in which the writer stated, "The principle upon which the clergy act in admitting Nonconformist children into their schools is the missionary principle of doing what can be done towards bringing such children to be Church children. In this view they reserve to themselves absolute freedom in respect of the matter and the manner of the religious teaching of the school." This declaration, Lord Granville thinks, seems calculated to weigh with the duke in favour of the conscience clause more than any argument he (Lord Granville) could urge.

THE EMPEROR AND THE BIBLE SOCIETY.—The British and Foreign Bible Society and the Paris Conference Evangelique having desired to present addresses to the Emperor of the French thanking his Majesty for the liberty afforded them during the Exhibition, a deputation from these societies was received on Friday, at St. Cloud. The Emperor had kindly appointed a time to suit the convenience of some members of the deputation who were at the time passing through Paris. Lord Shaftesbury and the Rev. M. M. Bergen, J. Davis, and E. Forbes were introduced to the audience by M. Theodore Vienes, Commissioner for the Section des Missions in the Paris Exhibition. Lord Shaftesbury, with whom the Emperor cordially shook hands, expressed the gratitude which British Christians felt for the facility which had been allowed them to circulate the Word of God among the vast numbers who had assembled from many countries in the Champ de Mars; and he congratulated the Emperor on having done more for religious liberty, and for uniting the French and English nation in the bonds of peace and amity, than any monarch who had ever occupied the throne of France. He then presented an address from the society, with a handsomely bound copy of Bagster's Bible, which the Emperor graciously accepted. In the address read by Mr. Davis from the Paris Conference and Evangelical Community, reference was made to the Salle Evangelique, and the absence of sectarian objects which characterised all that was done within that building. It was stated that in the daily gatherings of people from different nations prayer had been offered up for his Majesty, for the Empress, and the Prince Imperial. The Emperor expressed his satisfaction at the efforts which had been made for the good of his people, and the great prudence with which they had been carried out. The Rev. E. Forbes, chaplain of the English Church, Rue d'Aguesseau, then thanked the Emperor for the liberty and protection afforded to himself and his ministerial brethren of the Church of England engaged in

their stated work in Paris. He also thanked his Majesty for the readiness with which a site had been granted by the Government for the erection of a temporary Episcopal church to accommodate the English and American visitors to Paris during the Exhibition. The Emperor, who had received the deputation most graciously, having stated that it was a principle of his Government to give protection to all religious bodies, thanked them for the very kind expressions used towards him, and which, he assured them, he felt deeply. The deputation withdrew.

DR. CANDLISH AND THE FREE CHURCH.—A dissension has arisen in the Free Church of Scotland, which has assumed an unpleasant aspect, and discloses the determined attitude which Dr. Begg, Dr. Gibson, and their friends continue to manifest to the union of that Church with the United Presbyterian. The clerk of the last General Assembly had caused to be printed in a conspicuous part of their proceedings the resolution which they adopted in favour of union. This has given great offence to Dr. Begg and his party, and they succeeded in getting the Commission which met in Edinburgh a few days ago to pass by a majority of five, in a thin house, after the most of the members had left, a motion declaring that the union resolution was not entitled to rank among the principal acts of last General Assembly. Dr. Candlish had left, being unaware that such a motion was to be made; and on seeing it in print he published an indignant letter in one of the Edinburgh prints, characterising the affair as a plot, and stigmatising the act as one that would not be resorted to by honourable men of the world; as, in fact, one that would ensure expulsion from a political club. For this he has been taken to task in the round-robin style by the parties named; and it is even said that actions of damages were looming. The untoward circumstance has, however, taken end, by Dr. Candlish, on the advice of friends, withdrawing all the offensive imputations, while retaining a strong opinion of the course of action pursued. The correspondence has occasioned considerable excitement, not only in the Free Church, but amongst United Presbyterians, to the latter of whom it is placed beyond all doubt that Dr. Begg bears strong hostility. The whole affair does not augur well for the union cause, as Dr. Begg has with him a few most determined men, who will continue to oppose that movement to the last. Apart, however, from the union question itself, there is one sentence in the concluding letter of Dr. Candlish which has occasioned general regret. It is that in which he says—"I feel that I am not the man to moderate among the elements now at work; and that it will be better for the good cause [that of union] and myself if I keep away from the public business of the Church—leaving it to others better fitted for the task to deal with the existing state of things." This has drawn forth a letter at once of confidence and of remonstrance, which has been signed by a number of the most influential men in the denomination. In this letter they assure Dr. Candlish that his absence from the public business of the Church would be regarded as a grave calamity by men of all classes and views in the denomination, and express the hope that he may reconsider his determination. In his reply Dr. Candlish reiterates his former declaration about his unfitness to deal with the crisis which has arisen within the Free Church upon the union question, but states that he will not disregard the wishes of the memorialists, or fail to comply with their request when he can warrantably do so.—*Christian World*.

Religious Intelligence.

The Royal Amphitheatre, High Holborn, which will seat 2,000 persons, is now opened on Sunday evening for special religious services.

KENSINGTON.—Mr. E. J. Mesquita, of the Metropolitan Tabernacle College, has accepted the unanimous invitation of the Baptist Church worshipping at the Assembly-rooms, High-street, Kensington, to become their pastor.

LEWES.—The Rev. W. Miller, late student of the Rev. C. H. Spurgeon's College, has accepted the cordial invitation of the Baptist Church, Lewes, Sussex, to become their pastor.

LYTHAM.—The Rev. S. Clarkson, of Manchester, has accepted an unanimous invitation to the ministry of the new Congregational Church, Lytham, Lancashire.

LENHAM.—The Rev. John Hutchin, after a pastorate of fourteen years at North Frodingham and Beeford, Yorks, has accepted a cordial and unanimous invitation from the church and congregation assembling in Ebenezer Chapel, Lenham, Kent, and commenced his ministry there on Lord's-day, Dec. 8.

BATH—VINEYARDS CHAPEL.—The first anniversary of the pastorate of the Rev. J. Wills was celebrated on Monday, Dec. 9. Tea was provided in the school-room, after which the meeting was adjourned to the chapel. The attendance of ministers and friends was most encouraging; giving evidence of the union which exists amongst the various denominations in Bath; and which is to be further manifested by a united communion to be held in Argyll Chapel at the close of the year. Addresses were delivered by the Revs. C. Chapman, M.A., J. Bonser, B.A., J. Leechman, LL.D., W. H. Dyer, U. R. Thomas, of Bristol, and D. Wassell.

LEICESTER—VICTORIA-ROAD CHAPEL.—The first anniversary of the members of this church and congregation was held last Wednesday, and was numerously attended. The Rev. N. Haycroft, the pastor,

presided. From statements made by Messrs. R. Harris, J. Baines, and G. Vicars, it appeared that the utmost wishes of the building committee had been realised, and the general state of the affairs of the church was most satisfactory. Congratulatory addresses were made by several friends present, which were interspersed by the singing of anthems by the choir. The cost of the church was 8,000*l.*, of which 5,000*l.* was promised at the commencement of the building, and of that sum, with the exception of 40*l.*, the whole has been paid. Of the remaining 3,000*l.*, the subscriptions promised reach a little over 2,500*l.*, so that there only remains about 500*l.* to be raised, and taking that as the cost of the organ, the building itself may be said to be paid for.

BARKING, ESSEX.—On Tuesday, the 19th ult., a social meeting was held to commemorate the extinction of the debt on the new Congregational church in this town. The Rev. Joseph Smedmore, the pastor, said that the church was built three years ago, at a total cost of 2,100*l.* After giving an account of the origin and progress of the undertaking, with many kindly references to all those friends who had cheered and helped him in the work, he described the manner in which his people had avoided the expense of a mortgage on the building by the issue of debentures without interest, which had been taken up almost exclusively by the members of the congregation, and were now to be paid off two years before the expiration of the stipulated term. Even in this final effort, although always sustained by a people, not rich, but liberal according to their means, he had to acknowledge many generous contributions from the same friends from without who had helped him at first. In addition to various hearty and earnest speeches from members and officers of the church, addresses were delivered by the Rev. T. Davis, of Colchester, and the Rev. J. Curwen, of Plaistow. Mr. Curwen spoke of the pastor's own indefatigable labours in connection with the rearing of this church, of which Mr. Curwen had been a frequent witness. Mr. Davis delivered a powerful speech in the course of which he said that this was the first of the Essex Bicentenary Churches which had cleared itself of debt. He rejoiced in having had something to do with the first introduction of Mr. Smedmore to Barking, and he promised to deliver one of their winter course of lectures, taking for his subject the "Nonconformist Martyrology of South-west Essex." It was very evident to onlookers that the people who are occupying the beautiful new church are of a kindly and earnest spirit. Since Mr. Smedmore came, Congregational day-schools have been established, while the Sunday-schools and other Christian agencies are in active operation. The surplus of the building fund will purchase plate for the Lord's Supper, and fresh contributions are being raised to purchase apparatus for warming the church.

GAINSBOROUGH.—The Independent chapel at Gainsborough, having been closed for very extensive repairs and improvements, at a cost of 300*l.*, was reopened for Divine service on Sunday, Dec. 1st, when two sermons were preached by the Rev. E. S. Prout, M.A., of Doncaster, and collections made amounting to 20*l.* On Monday evening an entertainment, consisting of a panorama from the London Sunday-school Union, with explanatory lecture, followed by an affectionate address by Lord Teynham, was given to the Sunday-school children, the teachers, and their friends. On Tuesday evening a public service was held in the chapel, when an earnest and encouraging sermon was preached by Lord Teynham from the words "Rejoice in the Lord always, and again I say, Rejoice." On Wednesday, Dec. 4, about 100 of the friends and visitors sat down to a public dinner in the Corn Exchange. Among those present were Lord Teynham, the Revs. H. Luckett (pastor), D. Loxton, of Sheffield, J. Muncaster, of Manchester, J. Moffet, of Macclesfield, formerly ministers of the church; W. F. Clarkson, B.A., of Lincoln, and S. Timms, and J. Waddy, Wesleyans. The company afterwards adjourned to the schoolrooms to take tea. In the evening a large meeting was held in the chapel, at which various spirited addresses were given on the work and welfare of the church. The Rev. J. Moffet spoke on the duty of weekly storing for the cause of religion; the Rev. Dr. Loxton, on Independence and Voluntarism, considered as vital and essential principles of every Christian church; the Rev. W. T. Clarkson, on the house of God considered as the Christian's home; the Rev. R. A. Redford, on Christian work for the young; Lord Teynham dwelt on the urgent need there is for ministers and all believers to commend Christ to the world; the Rev. J. Muncaster on the beauty and power of spiritual life. A brief report was read, which showed that towards the cost of the repairs 150*l.* was in hand or promised, including 50*l.* kindly given by E. S. Morley, Esq., and the friends had great hopes of raising the other 150*l.* in a very few months. On Thursday, Dec. 5, the workmen and their wives, the Sunday-school teachers and the choir partook of a good substantial tea, gratuitously provided for them by the chapel committee.

WORKING MEN'S MEETING, UNION CHAPEL, HUNTINGDON.—The annual working men's meeting held in Union Chapel, Huntingdon, was this year unusually successful, the number present being considerably larger than on any previous occasion. The meeting always excites a great deal of interest in the town and neighbourhood. Farm labourers and mechanics make it a point to leave work at an earlier hour than usual in order to be present, and those who are unable to do so get there about seven o'clock, going direct to the meeting in their working dress. Those persons, in whose neighbourhoods religion has but a slight hold on the affections and sympathies of "working men," should be present on one of these occasions, when they would see—as they might have done at the late meeting—

artisans and labourers, shop assistants, and others, all evidently enjoying, what their promoter styles "an upright and downright religious meeting." Some account of the origin and progress of these meetings will no doubt be useful and interesting to our readers. Many years ago M. Foster, Esq., the energetic and devoted deacon of Union Chapel, in concert with one or two helpers, commenced a monthly meeting for working men, at which portions of the Bible were read, commented on by the conductor or any of the persons present. Prayers were offered, and the results or the processes of individual Christian experience were narrated. Each person was freely invited to contribute his ideas or his experiences for the general benefit, and in this way much good was done. These meetings have been continued on the third Monday evening in each month, and are still held with unabated interest and success. For a number of years the November meeting has been made a general annual one, when addresses have usually been given, principally by the working men, and by such visitors as have felt sufficient interest to be present. As a preliminary to the meeting, a substantial "tea" of bread and butter, sandwiches, with tea and coffee, has been provided at the sole expense of Mr. Foster, and this year an additional "dessert" in the shape of grapes, apples, oranges, &c., &c., was given by Messrs. Maile and Richardson, the builders of "Trinity Church" (the building now been erected for the church meeting in Union Chapel), about sixty of whose carpenters, bricklayers, and stonemasons, were present. The greater *célébrité* of these annual gatherings, together with the substantial fare provided, has often induced many men to be present there for the first time, who have subsequently become regular attendants at the monthly gatherings. The November meetings have thus helped to supply the ordinary meetings with new blood, as well as cemented the fellowship and promoted the enjoyment of the older members. At the meeting just held, in addition to the mechanics from Trinity Church, and a large number from the town, there were present about forty persons from Brampton, and four members from Stukeley, Buckden, Hartford, Offord, Perry, Great Staughton and Yelling the two last-named villages being about ten miles distant from Huntingdon, and in nearly opposite directions. The total number was over three hundred, and when all were seated in the body of the chapel, with their wives and female friends in the gallery, they presented a sight that made one feel thankful that the charge of indifference to religion, so lately brought against working men as a class, was not as universally true as had been supposed. After a few words of welcome had been uttered by Mr. Foster, and the Rev. J. H. Millard, B.A., in the name of the church, the meeting was thrown open, and a number of addresses were given, and prayers offered by the working men, and the meeting broke up about half-past ten o'clock. —*Freeman.*

Correspondence.

THE CHRISTIAN MINISTRY.

To the Editor of the Nonconformist.

SIR,—“A Christian Brother” wishes me to tell him whence I get my authority for the assertion that according to the true theory of the Christian ministry a bishop must have been chosen by a church to rule them.

I stand in doubt of your correspondent's position. Notwithstanding the sweet simplicity of his adopted name, methinks he picks his ground of controversy too artfully to be one who has need of elementary instruction; and yet, since “A Christian Brother” could not pretend to be ignorant concerning that wherein he was really possessed of knowledge, he is evidently unaware that there are Christian doctrines and principles of high importance universally deemed to be Scriptural, which are nowhere to be found in the New Testament as categorical statements or positive precepts. There are natural and necessary inferences which to all men have equal value with positive statements. Such an inference, I hold, is that of the necessity of the election of bishops by the churches they rule. It is the natural inference from such Scriptural statements and facts as these:—

All authority and power on earth in Christian matters is derived from and exercised on behalf of the Lord Jesus Christ. (Eph. iv. 7–16.) The Lord Jesus Christ appointed, authorised, and fully instructed in His will, certain men, who were called apostles; these men were authorised organisers as well as teachers, whose acts and words were intended to guide the disciples of Christ into proper obedience to His will. (Matt. xxviii. 20; 1 Cor. xi. 1, 2, 16, 34; xiv. 33–40; xvi. 1.)

The apostles systematically formed their converts into corporations called churches, and to these churches they gave a position of honour, dignity, and power; asking one to elect an apostle and seven servers of tables, while the eleven were yet present, admitted the members to a share in an apostolic council, and mentioned them as a party in an apostolic epistle, they received from churches benediction and spiritual appointment to mission, and reported to them their acts, allowed them to pass resolutions, deemed it necessary to satisfy them concerning the conduct and teaching of apostles, committed to them the preservation of the purity of the fellowship, and the maintenance of order, addressed their epistles to them, disowned for their own part any lordship over them, and rather besought than commanded their acceptance of their own accredited

agents. (Acts i. 15, 23, 26; ii. 47; vi. 1–6; xi. 1–4, 22, 26, 29; xiii. 1, 3; xiv. 26–28; xv. 4, 22, and xv. 40; xviii. 22; xxi. 22, 24; 1 Cor. v. 13; vi. 1–4; xii. 27; xvi. 3; 2 Cor. viii. 19; 1 Cor. xvi. 10, 11, 15, 16; Phil. ii. 25–30.)

They never recognised, except in regard to themselves and their special agents, any authority external to the churches, and although they spoke of their own removal, never hinted at any succession to their office, save that of the churches. (2 Pet. i. 1, 12–15.)

They regarded bishops as being in and of the churches, not as distinct or of another order from them, sometimes making mention of them in the superscription of their epistles and sometimes not doing so. (Acts xx. 20; Rom. i. 7; xii. 3–8; 1 Cor. i. 2; xii. 27, 28; Gal. i. 2; Eph. i. 1; Phil. i. 1, &c.)

If any Christian brother cannot see that the inevitable inference from all these Scriptural statements is that, according to Apostolic principles of church order, the bishops must be elected by the churches, he should endeavour to point out with whom does rest their appointment. There is no apostle now to send a Titus to do it. Are there any successors of the Apostles who can show the same authority (though it be but an inference) as is possessed by “the house of God which is the church of the living God, the pillar and ground of the truth”?

I am, Sir, yours faithfully,

W. F. CALLAWAY.

Dec. 16, 1867.

To the Editor of the Nonconformist.

SIR,—I have great pleasure in looking on while a good fight is being carried on, and I like now and then to have a little turn at it, or at least to load the rifle, or prime it, or hold it, for somebody else who is in the thick of the fray. And two hints I should like to throw out, to you and your readers, of ideas that have been coming up to my mind again and again in this controversy, and which the *Nonconformist* of this week has forced again on my thoughts.

Your correspondent, “G. W.,” goes in for the “ministry” as a profession, boldly. Now I must confess to a great horror of that word in that connection, and I greatly sympathise with a minister, a friend of mine, who in his income-tax returns always shuns it as describing his occupation. But this is nevertheless a question we have got to solve amongst us—Is the Christian ministry, in fact, an occupation or calling to which a man can be trained and appointed (as, for example, the ancient Jewish priests were trained and appointed) according to a system or a rule, and for the performance of a certain routine Church service (certain conditions of fitness of course being observed)? or is it a thing to which each individual must be inwardly and Divinely impelled? Because you see, Sir, this alternative involves another alternative—viz., that of a traditional or a free faith in the church. For if we make ministers according to a system, or to maintain the routine service of the church, we shall have to provide and prescribe the sort of faith they must maintain, and the sort of routine they must serve. Whereas, if we recognise a Divine impulse in each case, we may suppose that God speaks to each man by His Spirit, and that proceeding, indeed, from the point of the faith handed down to us from the past, each God-sent man is expected to enlarge the boundaries of that faith by his own contributions of thought and insight, at least in its interpretation and application. And that is not such an easy question as it seems. For is not the strength of an army, in its almost mechanical rank and file, and its originating and directing officers? And was not the old Jewish system so far useful that it had the idea of fixity of faith in its priesthood; and the idea of latitude of interpretation, tending to enlargement of ideas, in its God-moved prophets? Would it be well (here is a nut for somebody to crack) for us to have a ministry that should give itself to the maintenance of a traditional creed, with all the ability they could command, but who should not feel themselves either called upon or at liberty to move out of that circle; and then, in addition to and beyond that, scope for prophets who should seek the high and dare the true?

There is a lot of raw material for the former class, and we might then, too, utilize those preachers whom Paul mentions in the Philippians, whom “A Christian Brother” so singularly befriends.

What think you, Sir? You see

I am, only,

Dec. 4, 1867.

A QUERIST.

P.S.—As I have mentioned “A Christian Brother's” former letter, let me also say (and this is my second hint dropped into the P.S.) that “A Christian Brother's” letter this week has a nut to crack for somebody; and that the solution of his question and mine will be found to run into each other.

CONGREGATIONALISM AND SACERDOTALISM.

To the Editor of the Nonconformist.

SIR,—I have been greatly edified by the correspondence on the subject of sacerdotalism, and can only regret that every member of the church to which I belong had not read it, for we are sadly overridden by the evil. I will give an example. At a church-meeting held this month, the minister announced that “a church-members' tea-meeting would be held in the beginning of

the new year, but no speeches] would be allowed on the occasion"!!

I am, Sir, yours truly,
ONE WHO HAS STRENUOUSLY RESISTED
SACERDOTALISM.

To the Editor of the Nonconformist.

SIR,—I have been refreshed by the letters which have appeared in your journal on sacerdotalism and Congregationalism, and believe they will do good.

The first letter of "Lalens" I regard still as unanswerable in the main points of it. Who can doubt, for instance, but that the terms Rev. and Right Rev., Father, &c., are of the same family and have the same Popish origin? And who can deny but that "the one man system," in which the whole of the public prayers on the Lord's day and the administration of the ordinance of baptism and of the Lord's Supper devolves upon the minister, as a sacred person of the priestly order, is alike unscriptural and inconsistent with our principles?

"Lalens," however, seems to be afraid of the word ordain; but, as one of the ordained, I tell him, what he cannot deny, that it is Scriptural, and means nothing more than the recognition of a minister's qualification and all to the work, and his solemn setting apart to it over a particular people. "P.'s" Scriptural justification of this practice appears to me conclusive.

I am glad to find some churches and pastors among us are carrying out our principles. And I think Mr. Callaway's admirable address on "The True Theory of the Christian Ministry" very opportune just now, and as adapted to strengthen and confirm them in their position, and to induce others to imitate their example.

I am rather surprised to find "A Christian Brother," in your last number, calling in question the truth of the assertion that one characteristic of a Christian minister is "that he must have been chosen by a church to rule them." For if he would substitute the word "pastor" for minister, he would see that Mr. Callaway is quite right, and that a pastor is no longer a pastor when he resigns his pastorate; but a minister he always is, according to the adage, "Once a minister, always a minister," and, as he will see, this is quite consistent with Mr. Callaway's statements in the other parts of his address.

I confess I have my doubts as to the speedy recognition and carrying out of his principles, owing to the prevalence of the professional sentiment among us, and the influence of bad example in other ecclesiastical bodies around us. And I believe the grand remedy is the separation of Church and State. This will be a death-blow to the hopes of his Holiness, and I believe it will be a death-blow to sacerdotalism in England and amongst ourselves.

I am, Sir, yours respectfully,
HENRICUS.

To the Editor of the Nonconformist.

SIR,—It is perfectly amusing, viewed only psychologically, to see how two men, both of them honourable and true, with nine-tenths of agreement and but one-tenth of disagreement in opinion, are able to magnify the one-tenth, by the force of "prepossession," so as to eclipse the nine-tenths altogether. There is a sad side also to this question. Too often by it men, substantially at one in heart and purpose, and seeking the same great ends, are found in this way rather thwarting than helping each other's efforts—in point of fact, suspecting because misconceiving each other's tendencies, and allowing minute of time and mode to obscure great accordances in substance and design.

The letter of your correspondent, "A Christian Brother" (may I write it "A. C. B." in future?), has forcibly recalled this often-pondered thought to my mind. If he really knew me, and if he knew how thoroughly I sympathise with the liberality of his spirit, and the reverent and Christian tone in which he writes, I think he, too, would be highly amused. A gentleman who knows me pretty well met me just after the *Nonconformist* was published containing "A. C. B.'s" letter, and referring to the somewhat slashing paper of the Rev. W. F. Callaway in the same number—which, though somewhat slashing, is, I think, full of very important suggestions—said:—"You are a pretty good Radical in Church matters, but I think that goes beyond you." So much, then, for point of view, and to clear away "prepossessions"; and to enable "P." and "A. C. B." to understand each other.

But now as to "A. C. B.'s" letter, I certainly cannot praise his critical faculty as I can his Christian spirit. When I first glanced at it, I thought it was his intention to challenge my version of Ephesians iv., as far as I went. That, however, I find he does not do. But it seems I did not go far enough with the quotation. Well, really, Sir, my only reason was that I might spare your space. For you will observe that the immediate point of discussion is not what "specially called" men are to do, say, as pastors and teachers; but whether there is such a thing as a special call to that office. And wishing to confine myself to that one office in the church (to prevent digressions), and to its Divine appointment (as the thing on hand), I quoted only so many words, and no more, as were applicable to that question. But may I now say to "A. C. B." that I am perfectly aware that the design of the pastoral office as Paul describes it, is, as he says, that the pastors and teachers may seek to perfect the saints, with a view to

the work of ministering on the part of the saints, that in this way may be accomplished the building up of the body of Christ.

"A. C. B." need not hesitate to insist on this rendering of Paul's words. No one will dispute his version who knows anything about the subject. But "A. C. B." must not allow himself to be misled by the ambiguous term "ministry" into confounding the ministry that the saints are to exercise with that which the pastors and teachers are to exercise, for though they may be similar they are here distinguished. And then "A. C. B." no doubt knows that the word "ministry" (Eph. iv. 12) is the broad, vague word, which might be rendered *deaconizing*—if that would not, by association, mislead us again on the other side.

But now I might take my turn at complaining of insufficient quotation. For if Eph. iv. 12 is important to "A. C. B.," Eph. iv. 13 is important to my view of the case. For there Paul shows us that all these functions and operations described (v. 11 and 12) are to continue in force "till we all come (collectively, i.e.) into (eis) the unity of the faith and of the knowledge of the Son of God; unto (into, eis) a perfect man: unto (into, eis) the measure of the stature of the fulness of Christ." That is, the pastor and teacher (I will take this one example only because the other offices or gifts referred to, if now adduced, would lead us out of our course) is given by the ascended Christ to the church to continue at their work of perfecting the saints, &c., &c., until the church shall be complete and perfect in Christ.

Now "A. C. B." implies (asserts) that Christ never appointed any other officer in His church than His apostles. But here we see pastors and teachers co-ordinated with apostles in the appointments of the risen Christ, and established as an institution of the church for all time; and as Paul is careful to admonish us in this connection, He that ascended is the same (Christ) that also first of all descended to the earth.

I think it wants a rather strong "prepossession," the other way, to make this passage look like "a very feeble and tottering basis for the 'weighty claim' I raised upon it. The question of a Divine call to the 'ministry,' in the conventional sense of the term, indeed, seems to me to lie in a nutshell. One of your correspondents asserts the equally Divine character of every vocation to which a man is called (observe, by the way, he misapplies thus the language of Eph. iv. 1). Well, now, the early apostles of our Lord were, some of them at least, honest, sturdy fishermen upon the Sea of Galilee following out their divinely appointed secular calling. Why, then, if being *fishers of men* is a calling no more divine, no more special, did they leave their secular fisheries for sacred ones? and why did Christ call them to "leave all" that belonged to them in one mode of life for another vocation, in which they certainly had not the justification of being able to double their income?

And as for a Divine call being "the origin of Sacerdotalism," as "A. C. B." suggests, the fact is, it is the want of a deep faith in a Divine call which is the true origin of sacerdotal assumption. For where a man earnestly and sincerely believes himself called of God to serve him in the Gospel of His Son, he will feel himself called to sacrifice and suffering, rather than to assumption; and he will feel himself bound to withstand and to resist all priestly notions for the sake of his own soul's safety and the honour of the Great High Priest. It is your ministers who have no sense of a Divine call, but who look upon the church they serve as their "hiera," to use the delicate term of one of your correspondents, who have recourse to sacerdotalism to prop up a false position, and who solace themselves with *status* in the absence of that consolation which comes from a Divine consecration to a life of service and self-denial.

The theory of the Church of Christ (and of our churches as a rule, certainly) has always been that of a specially Divine call to a Divine work. And the common consent of the church counts for something with me. (I see this point of my letter "A. C. B." has not touched.) I do not believe that theory can be shaken. And as for the suggestions of one of your correspondents to set it aside by making time-bargains with ministers, you have first of all to catch your time-serving ministers. Hirelings may be had, no doubt, for hire; but the church would soon find that the hire that they can give is not as good as the world can bid, and that they would lose the *shepherds* who would not work for pay, and all except the lowest class of hirelings because the pay was insufficient for their greed. And as for nine out of every ten intelligent laymen holding views antagonistic to a Divine call to ministers of the Gospel, it would need a definition of intelligent which is more restricted than commonly obtains in society, and an horizon of view more limited than some of us recognise, to justify that statement. No doubt there are vast defects in ministers and ministerial life—heart-breaking defects; but these will not be remedied by taking away the foundation of all ministerial obligation.

The same also may be said of the diaconal office. No doubt there are bad deacons (or have been let us say); but I greatly question whether the name deacon has ever been dragged in the mire in the church as committee-man has in the world. And why should we desert the apostolic precedent? I do not say that deacons in the apostolic times were all they now are made, or make themselves. I say of them as I say of the pastors—Let us afterwards correct our ideas of their functions by a

reference to Scripture teaching. In the meanwhile let us hold to Scripture precedent as far as we can, even in our officers, for that is certainly a safe, if not a very rapidly progressive (?) method; and moreover one calculated to inspire confidence in the minds of those who travel with us. Some of your correspondents little know how these small and unnecessary deviations from accredited types of Christian working expose them to unjust suspicion and embarrass the men who are heartily at one with them in the spirit of liberty and who equally desire with them ecclesiastical reform. If they did I am sure they would be ready to sacrifice the minor point of names for the more substantial point of things. I am ashamed of this long letter, but I'll promise you this, Mr. Editor, that now, as I have said all that seems needful to say on this point, if you will print it I will not indict any more of my writing upon you or your readers, in relation at least to the special call of ministry.

I am, Sir, your obedient servant,
P.

P.S.—As my letter did not reach you in time for insertion in this week's *Nonconformist*, may I ask you to add these two words of postscript to it, and then my part of the story will be pretty complete.

In the first place, I want "Lalens" to look at my former letter again, and he will then see, what he has plainly overlooked, that the only occasion of my saying a word about *doubling one's income* by leaving the ministry was the advancement of that suggestion by some one else. And then I am sure "Lalens" will see that I am begging no question, but answering one.

Then, secondly, I quite accept for myself, as I have no doubt other ministers do, the responsibility of initiating reforms in our church life; and that responsibility I would not have a barren responsibility, but one fruitful of endeavour. And I quite admit "Lalens's" position, that it would be invidious and open to misconception if laymen were to move first in this matter, and that the first move ought not to be imposed upon them. But let me urge "Lalens" and his brethren, when the ministers move first, to support them steadily in such movements. There is no occasion for modesty when the initiative has been taken by a minister. And if the responsibility of initiation rests with the minister, let him, if he shows himself to be in earnest, do it somewhat in his own way. For thus will he work most freely to begin with; and then, too, if he is to be responsible, he ought to be free to determine, to some extent at least, the degrees of responsibility he is able to bear from time to time. And, finally, let not the laity expect the ministers to force and enforce change upon the people by their own determination. It must be done by deliberation and co-operation, or there will be a "conservative reaction." There is such a thing as establishing forms of liberty by despotic action (which I find sometimes commended and admired), but it is like "French leave," only "French," and not true liberty.

Dec. 12, 1867.

To the Editor of the Nonconformist.

DEAR SIR,—One or two of your correspondents—though the majority were otherwise inclined—have been disposed to see in the mooted of this subject a covert design of degrading the pastoral office, and of filling the pulpit with ambitious laymen. It seems to me that the imputation of such motives is only a fresh proof of the necessity of freely discussing topics of this kind. By-and-bye, when they are more generally canvassed—and they certainly will be as the Christian Church becomes more expansive in its aims and means—it will be discovered that the object of stirring the waters in this instance is not strife, or conceit, or jealousy, but an earnest desire to make available all the appliances that exist in our Congregational churches for the extension of the Gospel.

No one will contend that there is not abundant scope for such improvement. Though this is hardly a question for statistics, the statement of one or two facts will help to confirm this view. Leaving out of consideration for the occasion all other religious organisations, we have, at all events, two great bodies, the Independents and Baptists, which in common adhere to Congregational principles. So far as can be judged from their respective Year-books, I gather that there are connected with these two denominations in the aggregate more than five thousand churches, large and small, in the United Kingdom, and over half a million of members apart from their congregations. Here is, then, according to the religious theory which they alike recognise, a missionary agency, clerical and lay combined, which, if rightly used, ought to produce the most palpable and beneficial spiritual results upon the mass of society in this country. Can it be said that the action of this religious machinery upon the population is in any way commensurate with its extent, the superiority of its claims, or the professions of those who sustain it? If not—as every one will admit—is it not a legitimate subject of inquiry wherein it fails? Is it not our bounden duty to ascertain what, in any way, hinders so vast an instrumentality from exercising an adequate moral influence upon the people? It is true that other denominations occupy, after a fashion, a great deal of the ground, and that the Established Church, with its leaven of Romanism and its pervers-

sion in theory of the entire scope of Christianity, overshadows them all. Still we claim that our Congregational system is purer, freer, and more flexible than all of them, and that not the ministry alone, but the hundreds of thousands who constitute our churches, are concerned in their measure in the work of evangelisation. Looking at the ministry alone, from five thousand Baptist and Independent pulpits is, every Sunday at least, proclaimed the message of the Gospel. We must judge of the results not only upon those who attend our places of worship, but in the reflex influence of the pulpit upon the great world outside. And if these teachings do not produce an adequate impression within or without, then one of the primary objects for which the machinery is established has been very inadequately secured.

Suppose now that these thousands of Congregational ministers, caring less about the ethics of Christianity, and elaborate disquisitions on subordinate phases of Gospel truth—which, after all, is most powerful in its sublime simplicity, and is an appeal to the affections rather than to the intellect—made it a more prominent feature of their ministry to inculcate the responsibility of the individual members of their churches for the use of every latent gift and opportunity they possessed in the service of their Divine Master, and that this frequent and emphatic iteration of obvious duty produced its due impression—should we have so much to complain of the practical heathenism that over-spreads the country, or the comparatively small influence of the Church on the World? You cannot at will multiply places of worship and ministers, but you might in time increase a hundred-fold—aye, a hundred-fold—the living instrumentality which, in various forms and numberless directions, could scatter broadcast the seeds of Divine truth, so that they might reach the multitudes that are without. If this be a true ideal, let us work towards it, and to that end strive to discover the obstacles, internal and external, that arrest our progress.

It is in the light of the Church of Christ as a missionary church that I have chiefly regarded the whole subject—not merely that Christian people are to get spiritual good inside their several churches, but that they are to be trained there for active usefulness outside. One of your correspondents, "P," evidently a minister, says, "Nothing could be desired more earnestly than, not in subversion of, but in addition to, the pastoral office, the free exercise in the Church of all the gifts that belong to the Church." This, I take it, is, to a great extent, what all your correspondents desire to see. The obstacle to its realization is that "sacerdotal feeling," whether cherished by ministers or laymen, which "P." in common with them deplors; and which, I maintain, must be discouraged and exorcised rather by those who are the objects of it than by those who tacitly recognise it. We want to get rid of traditional ideas and habits that paralyse individual activity among the laity. We want to prevent the isolation of the "one man," both for the good of the Church, and to enable him to command and direct greater means of usefulness. Thus only can we escape the opprobrium under which Congregationalism labours, of being a collection of separate interests.

As I have said, this training system in the Church is not merely an end, but a means to an end. In an admirable and oft-quoted passage, the author of "Ecco Homo" remarks:—

Those who meet within the church walls on Sunday should not meet as strangers who find themselves together in the same lecture-hall, but as co-operators in a public work, the object of which all understand, and to his own department of which each man habitually applies his mind and contriving power. Thus meeting with the *esprit de corps* strong among them, and with a clear perception of the purpose of their union and meeting, they would not desire that the exhortation of the preacher should be, what in the nature of things it seldom can be, eloquent. It might cease then to be either a despairing and overwrought appeal to feelings which grow more callous the oftener they are thus excited to no definite purpose, or a childish discussion of some deep point in morality or divinity better left to philosophers. It might thus become weighty with business, and impressive as an officer's address to his troops before a battle; for it would be addressed by a soldier to soldiers in the presence of an enemy whose character they understood, and in the war with whom they had given and received telling blows; it would be addressed to an ardent and hopeful association, who had united for the purpose of contending within a given district against disease and distress, of diminishing by every contrivance of kindly sympathy the rudeness, coarseness, ignorance, and imprudence of the poor, and the heartlessness and hardness of the rich, for the purpose of securing to all that moderate happiness which gives leisure for virtue, and that moderate occupation which removes the temptations of vice, for the purpose of providing a large and wise education for the young; lastly, for the purpose of handing on the tradition of Christ's life, death, and resurrection, maintaining the enthusiasm of humanity in all the baptized, and preserving, in opposition to all temptations to superstition or fanaticism, the filial freedom of their worship of God.

This eloquent, though somewhat imperfect, sketch of the external work of the churches may be suitably supplemented by another, if your space will permit:—

Sympathy with the Gospel there cannot be, unaccompanied by sympathy for the race whose rescue from moral ruin the Gospel contemplates. Indeed, nothing is more distinctive of revealed truth than a spirit of thorough humanity. Gentleness, disinterestedness, benevolence, are characteristics of Christianity which it is impossible to overlook. . . . And the churches,

if they would commend her undertaking, should be like her. Friendliness to man ought to be an attribute as conspicuous in them as it was in their Lord—and, as in His case, it should show itself, not only in relation to ends which man cannot recognise and appreciate, but to those also which he can. They should be known everywhere for the spontaneity, activity, and universality of their good will. Their reputation should be such as to attract towards them the first glance of sorrow in search of commiseration, and to excite the first hopes of the oppressed yearning to pour out their wrongs into a sympathising bosom. Grief should be confident that it may cast itself unreservedly upon their kindness, sure of compassionate regard even when most uncertain of aid. And the outcasts of society—those whose deep degradation sinks them below the reach of the world's pity—the hopelessly forlorn, whose habitual and forced loneliness of misery has worn out in them the disposition to weep, and whose nature, sin and woe have converted into an arid desert—should be made to feel that there are yet hearts to bleed for them, and hands to help them in every Christian church. Oh! if it were but so—if, instead of the self-complacency which steps aside from the polluted, more careful to express its own disgust than to awaken genuine repentance, our churches went in search of those whom the world consigns to neglect and infamy—if it was generally felt that as there is no abyss of human wretchedness into which their love cannot penetrate, so there is no method of elevating man's condition and character which, to the extent of their ability, they are not anxious to employ—if, in the place of a formal, frigid, sectarian theological benevolence, they evinced a warm, unselfish untechnical interest in all that concerns the happiness of our race—if they were, as they ought to be, well-heads of consolation, not only to select sufferers, but to suffering of every sort, and active auxiliaries of good, not in a special line only, but in any and every legitimate line—in short, if their love to man, the direct offspring of their love to God, were intent upon expressing itself whenever and wherever opportunity offers, in little things as well as great, in temporal as well as spiritual blessings, towards the friendless as towards the powerful, by the wayside where none can witness, as well as in the temple, or at the corner of the street where many look on approvingly—with what an irresistible power would the Gospel come from their lips! And such the churches ought to be, and ought to be universally reputed. He whom they represent was jeeringly spoken of by proud formalism as "the friend of publicans and sinners." Hence "the common people heard him gladly." Whenever the churches earn a like reproach, they may expect to be rewarded by a like success. The sympathy of the messenger will attract sympathy to the message.

Between these two descriptions we obtain a tolerably complete idea of the model Christian Church. I gladly admit that during the last fifteen years the churches of all denominations have, to a great extent, in their external operations, been more nearly approaching this standard. It is now the exception rather than the rule not to have several agencies for working among the poor, the sick, and the indifferent, though many people would be glad to see these benevolent operations carried on more by and through the churches, and less by cumbersome and costly societies. But nobody pretends that all is done which might be done; and I think it would be difficult to estimate the increased ground that might be occupied both for benevolent and spiritual purposes, if our churches were thoroughly sound and genuine inside, and less regarded as

Little spots enclosed by grace,
Out of the world's wide wilderness.

The majority of our pastors, I fully believe, are devoted, hard-working men, and it is notorious that a large number wear themselves out in laborious, and not always rightly-directed effort. But all of them, even the most active, need abundant help from the laymen about them to undertake, to any extent, the spiritual destitution of the country. How that assistance can be obtained is well indicated by your correspondent, "T. B.," with whose words I conclude. "The more the missionary evangelistic spirit is cultivated," he says, "the more vigorous and healthy will the condition of the Christian church itself become, and the more the minister lays himself out to foster that spirit, by assisting in the development and culture of the varied gifts and talents he may discover among his people, especially in the young members of his church, the more effectually will he multiply all the available forces at his command, and strengthen his own individual power to carry out the great work which he has undertaken to perform."

I am, &c.,

LAICUS.

December 14, 1867.

To the Editor of the Nonconformist.

SIR,—I find your correspondent "Laicus" expressing himself as follows, in a letter to your paper of December 11:—

"On the abstract question we are all, it seems, pretty well agreed. I had thought some one might have been bold enough to come forward and defend in your columns, *à l'outrance*, customs savouring of priestism, which obtain so generally amongst Congregationalists. But such is not the case. Nothing but faint apologies are offered for the practices to which I have referred."

Now, Sir, I claim, in justice to myself and others who no doubt sympathise with me, that you insert this note, in which I have to state that so far from being agreed with "Laicus" and his brother Plymouthites, incipient or developed, on either the "abstract" or concrete question, on the contrary, I sent a letter calling in question the so-called "principles" which he and his brother Plymouthites, nascent and developed, have been ventilating, and defending *à l'outrance*, certainly not "priestism," nor the mongrel system prevailing in many Congregational quarters, but the Apostolic method and

"British Churches in Relation to the British People." By Edward Miall. (London: A Miall.)

system of church polity. In particular I showed the thoroughly common-sense character of the Apostolic ceremony of ordination, as used in Apostolic times, or now, when its meaning is really understood.

That letter you refused to insert, on the ground of its length, although in the very same paper there was a very long, but shallow and perfunctory, essay by the Rev. W. F. Callaway on the (supposed) Apostolic mode of church government.

It seems, as a recoil from the "Ritualism" and "priestism" of the Anglican Catholics, we are threatened with a wholesale Plymouthitic crusade; of which Plymouthism there is more within the precincts of Congregationalism than one is generally aware. I have been sometimes intensely amused by hearing some of our ministers declaim against "system" in church polity, who, when it was brought home to themselves, by coming into their own locality in the shape of "the Brethren," found it a very naughty thing indeed. In like manner, I have heard Baptists mightily particular about the "mode" and "subjects" of the aqueous ceremonial purification, while Apostolic "ordination," for which there is about as much Scripture as for baptism, was rejected as being "Popish."

Now, Sir, permit me, in conclusion, to tell these gentlemen, that, so far from agreeing with their views either in the "abstract" or the concrete, I, after reading pretty closely their lucubrations, find in them only the narrow Great British conventional dogmatism which one usually meets with in quarters where there is very little reading on the subjects on which so much confident dogmatism is put forth, combined with a very plentiful lack of Scriptural argument or Scripture proof.

In conclusion, let me say that, after having studied the subject in sources British and foreign for a number of years, I am quite ready to meet any number of "Laici" dissenting professors, doctors of divinity—especially of the American sort—in defence of the Apostolic and constitutional mode of church polity.

In particular, I pledge myself to maintain, *à l'outrance*, as your correspondent "Laicus" hath it, the validity, authority, and thoroughly common-sense character of "ordination" when held and practised after the Apostolic manner; secondly, that there is a true and real, as well as a false and priestly, Apostolic succession, to the first of which we do well to adhere.

I am, Sir, yours, &c.,

COUNTRY PASTOR.

[As "A Country Pastor" seems to impugn our fairness, we must say that the letter he sent to us would have occupied quite three columns of our space; that to a considerable extent it was irrelevant to the question under discussion; that only a small portion of it was genuine argument, and that it referred to the supposed motives of our correspondents in terms which were a violation of good taste and propriety, and which we have no desire to encourage. Though we wished to stretch a point in his favour, because he rather leaned to the ministerial view of the subject, we could not insert his letter; and we would appeal to our readers whether we have not earned the right to be considered as having exercised a wise discretion, and as having been influenced by no obvious desire to suppress the free expression of opinion, throughout the controversy which has taken place in our columns. The paper by Mr. Callaway was in type long before the receipt of "A Country Pastor's" letter. Ed. Noncon.]

A CRY FROM NORTH LONDON.

To the Editor of the Nonconformist.

SIR,—Your past kindness induces me to crave a corner, that the charitable may listen to a cry for help. Winter makes sad havoc amongst the badly-clad and half-fed, who, as a matter of course, rush off to an hospital. The doors of the Great Northern Hospital, Caledonian-road, are daily besieged by the sick poor, in large numbers, craving for relief. The most piteous tales are told, the saddest sights seen, from infancy to hoary age nothing but wail and woe.

Seized by sickness, what chance have the poor? The bread-winner struck down, the furniture is soon sold, and sickness reigns supreme. Then the tide of evil sweeps into the hospital. The committee have hitherto manfully battled with this crisis; they have added three other houses, spent 6,000*l.*, and borrowed 2,000*l.*, all to meet the mass of suffering which ever presents itself at this trying season. If cash were kindly and promptly sent in, treble the number of free beds could be occupied. Trained nurses, generous diet, a large staff of kind and skilled physicians and surgeons in daily attendance, and all that Christian sympathy can effect, is being done.

Now the work of mercy is paralysed for want of a little spare cash. Could the givers only see the smile of joy and the looks of gratitude lighting the face and thrilling the frame of the late sick patient, who for weeks has been confined to the comfortable hospital bed, but now walks lightly forth, cured, fit again for life's battle, and bringing gladness to that late cheerless home, all would have that priceless reward which pervades the breast of the humane giver. The large number of 49,362 sufferers were relieved last year. No letter of recommendation is needed. Any sick person has only to come in and get freely all that is required. The locality is densely crowded, and no hope of support for an hospital can be entertained from that quarter, so once a year an appeal is made through your widely-spread paper, and the anxious fate of thousands of the sick poor hangs on the response made to it. The bankers, Messrs. Barnett, Hasbury, and Co., 62, Lombard-street; or Messrs. Ransome, Bouverie, and Co., 1, Pall-mall, will thankfully acknowledge any kind donations, or the secretary at the hospital.

Your obedient servant,

Dec. 14.

GEORGE REID.

TRINITY COLLEGE, CAMBRIDGE.—The English Declamation at the Commemoration on Saturday last, was delivered by Mr. C. E. B. Reed, scholar of Trinity, who also received the prizes of Scripture Reading and Greek Testament.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—Number of patients for the week ending Dec. 14, 1,009, of which 293 were new cases.

DIARY OF AN ABYSSINIAN PRISONER.

The *Times* correspondent at Annale Bay sends the following despatch, transmitted from Suez on the 11th inst.:—"According to letters from Magdala to the 28th of October the captives were well. Abba Salma, Abuna, Enghty, three villages in Tigre, with a population of 12,000, had proffered friendship. Four thousand Egyptian troops have mustered at Massowah." According to other telegrams, the captives at Magdala had received money from Massowah. Colonel Merewether, with the advance brigades, are moving on Senafe. There was great scarcity of water, and the disease amongst the horses and mules continued to an alarming extent. The health of the troops, however, continued good. The Abcoona, who is known to have played the captives false on more than one occasion, is reported to be dead. Some chiefs have come into the camp and offered their services.

The following additional telegram has been received from the *Times* special correspondent with the Abyssinian expedition:—"The advance brigade reached Senafe, in Abyssinnia, on December 6; all well. The natives are friendly in their behaviour, and offer supplies. Water is abundant. The climate is good; the variations of temperature ranging between a maximum of 73 degrees and a minimum of 33 degrees."

The diary of Dr. Blanc, one of the Abyssinian captives, has just been published in Bombay. This paper, dated Magdala, August 31, 1867, contains a complete account of the varying fortunes attending Mr. Rassam's mission, from the 20th of July, 1864—the date of their departure from Aden—up to the end of August. The compilation of the report was no easy matter. Dr. Blanc says on this point:—"I was obliged on two occasions to burn my report—first on being made prisoner in April, 1866, when we thought it advisable to destroy every note, letter, or paper in our possession. At Gaffat I began to write it for the second time; but after the events that occurred there, I seized the first opportunity of making away with it. At Magdala it is exceedingly difficult to write; spies are constantly peeping into our tent on some pretext or other. The risk and penalty are great, as the order is, that any one found writing is to be chained hand and foot." In spite of this risk and penalty, however, Dr. Blanc's report is said to be a marvel of neatness, exhibiting the greatest patience and care. Paper and ink are scarce at Magdala, and he has certainly been careful not to waste either; so closely packed are the letters, words, and lines, that into sixteen sheets of note paper is compressed material enough to fill three pages of the *Times*, less about a quarter of a column! So thin likewise is the paper, that the whole—report, covering letter, envelope and all—weighs less than an ounce.

Dr. Blanc's report has been divided by him into three principal sections, the first portion describing the journey from Massowah to Metemma, the experiences of the road, the disposition and habits of the various Arab tribes, and giving a mass of other information entirely new. The second section is that which contains the account of their past and present dealings and relations with Theodoros. Of their prospects Dr. Blanc says little, not having then heard that an expedition was on its way to release them, or avenge their death. But for their being constantly chained, their condition as prisoners would be tolerably comfortable, the more so as the Emperor can now have but very little dealings with them. They know not, however, what a day may bring forth; the Emperor was daily rioting in blood and murder, and, as far as his much crippled power would admit, satiating his one desire—revenge. Their best hope seemed to be that, should they change owners, they might fall into the hands of some powerful chief who would know their value, rather than into the hands of the ignorant and infuriated peasantry, who, likely enough, might regard them as in some way connected with the terrible misery which the wretched cultivators have lately endured at the hands of the Negus. The last section of Dr. Blanc's memoir gives a variety of very interesting details regarding the physical geography of Abyssinia, its towns and population, the language and customs and degradation of its people, its flora and fauna, and the personal character, appearance, and history of Theodoros. The following passage from the diary illustrates

THE CRUELTY OF THEODORUS.

On the 3rd of July an official brought us the Imperial compliments, and stated that his Majesty was coming to inspect the works, and that I might present myself before him. I went at once to the foundry, and on the road I met two of the Gaffat workmen proceeding there. A little incident then occurred which was followed by serious consequences. We met his Majesty near the foundry, riding ahead of his escort; he asked us how we were; and we all bowed and took off our hats. As he passed along, the two Europeans with whom I walked covered themselves; but aware how touchy his Majesty was on all points of etiquette, I kept my head uncovered though the sun was hot and fierce. Arrived at the foundry, his Majesty again greeted me cordially; examined for a few minutes the drawing of a gun his workmen proposed to cast for him, and then left, all of us following. In the courtyard he passed close to Mr. Rosenthal, who did not bow, as his Majesty took no notice of him. As soon as he issued from the foundry fence a poor old beggar asked for alms, saying, "My lords (gaitosh) the Europeans have always been kind to me, oh! my King, you also relieve my distress!" His Majesty, on hearing the expression "lord" applied to his workmen, got into a fearful passion. "How dare you call anyone 'lord' but myself? beat him, beat him by my death!" Two of the executioners at once rushed upon him, and began beating him with their long sticks, his Majesty all the while exclaiming, "Beat him, beat him by my death!" The poor old cripple

at first, in heartrending terms, implored for mercy, but his voice grew fainter and fainter, and in a few minutes more there lay his helpless corpse, that none dare remove or pray for. The laughing hyenas that night caroused undisturbed on his abandoned remains. Theodoros' rage was by no means abated by this act of cruelty; he advanced a few steps, stopped, turned his lance in arrest, looking around, the very image of ungovernable fury. His eyes fell upon Mr. Rosenthal; "Seize him!" cried he. Immediately several soldiers rushed forward to obey the Imperial command. "Seize the man they call an akim!" Instantly a dozen ruffians pounced upon me; and I was held fast by the arms, coat, trousers—by every place that afforded a grip. He then addressed himself to Mr. Rosenthal, "You donkey, why did you call me the son of a poor woman? Why did you abuse me?" Mr. Rosenthal said, "If I have offended your Majesty, I beg for pardon." All the while his Majesty was shaking his lance in a threatening manner; and every minute I expected that he would throw it. I feared that, blind with rage, he would not be able to control himself, and I well knew that if once he began to give vent to his passions my fate was also sealed. Fortunately for us both, he turned towards his European workmen, and abused them in no measured terms: "You slaves! have I not bought you with money? Who are you, that you dare call yourselves 'lords'? Take care!" Then addressing the two I had met on the road, he said, "You are proud, are you? Slaves! women! rotten donkeys! you cover your head in my presence! Did you not see me? Did not the akim keep his head uncovered? Poor men that I have made rich!" He then turned towards me, and seeing me held by a dozen soldiers, he cried out, "Let him go; bring him before me." All drew back except one, who conducted me to a few feet from the Emperor. He then asked me, "Do you know Arabic?" Though I understand a little of that language, I thought it more prudent under the circumstances to reply in the negative. He then told Mr. Schange to translate what he was going to say:—"You, akim, are my friend; I have nothing against you; but others have abused me, and you must come up with me to witness their trial." He then ordered Cantiba Hailo to give me his mule. He then mounted; I and Mr. Rosenthal following, the latter on foot, dragged the whole way by the soldiers who had first seized him. As soon as we reached Debra Tabor, the King sent word to Mr. Rassam to come out with the other Europeans, as he had something to tell him. The King sat upon a rock about twenty yards in front of us; between him and ourselves stood a few of his high officers, and behind us a deep line of soldiers. He was still angry, breaking the edges of the rock with the butt end of his lance, and spitting constantly between his words. He at once addressed himself to the Rev. Mr. Stern, and asked him, "Was it as a Christian, a heathen, or a Jew, that you abused me? Tell me where you find in the Bible that a Christian ought to abuse. When you wrote your book, by whose authority did you do it? Those who abused me to you, were they my enemies or yours? Who was it told you evil things concerning me?" &c. He then asked Mr. Rassam whether he knew or not that Jerusalem belonged to him, and that the Abyssinian convent there had been seized by the Turks. That descendant of Constantine and Alexander the Great, India and Arabia belonged to him! He put many foolish questions of the same kind. At last he said to Samuel, who was interpreting, "What have you to say if I chain your friends?" "Nothing," replied Samuel, "are you not the master?" Chains had been brought, but the answer somewhat pacified him. He then addressed one of his chiefs, saying, "Can you watch these people in the tent?" The other, who knew his answer, replied, "Your Majesty, the house would be better." On that he gave orders for our baggage to be conveyed from the black tent to a house contiguous to his own, and we were told to go.

The house assigned to us was formerly used as a god-down, built of stone, with a large verandah all around, closed by a single door, with no window or other aperture. It was only when several lighted candles had been brought that we could find our way into the dark central room. Soldiers carried our bedding, and a dozen guards sat near us, holding lighted candles in their hands. The King sent us several messages. Mr. Rassam took advantage of the circumstance to complain bitterly of the unfair treatment inflicted upon us. He said:—"Tell his Majesty that I have done my best to bring on a good understanding between my country and him, but when to-day's work is known, whatever the consequences may be, let him not throw the blame upon me." His Majesty sent back word:—"If I treat you well or not it is the same; my enemies will always say that I have ill-treated you, so it does not matter."

A little later we were rather startled by a message from his Majesty, informing us that he could not rest before comforting his friend, and that he would come and see us. Though we did our best to dissuade him from such a step, he soon afterwards came, accompanied by some slaves carrying arrack and tej. He said, "Even my wife told me not to go out, but I could not leave you in grief, so I have come to drink with you." On that he had arrack and tej presented to all of us, himself setting the example.

He was calm and rather serious, though he made great efforts to appear gay. He must have remained at least an hour, conversing on different topics, the Pope of Rome being the principal one discussed. Amongst other things he said, "My father was mad, and though people often say that I am mad also, I never would believe it; but now I know it is true." Mr. Rassam answered, "Pray do not say such a thing." His Majesty replied, "Yes, yes, I am mad." Shortly before leaving he said, "Do not look at my face or take heed of my words when I speak to you before my people, but look at my heart; I have an object." As he returned, he gave orders to the guards to withdraw outside, and not to inconvenience us. Though we have seen him since then once or twice, at a distance, it is the last time we conversed with him.

The two days we spent in the black house at Debra Tabor, all huddled up together, obliged to have lighted candles day and night, anxious and uncertain about our future fate, were really days of mental torture and physical discomfort, to which in our time few have been subjected. We hailed with joy the announcement that we were going to move; any alternative was preferable to our position; be it rain in a worn-out tent, be it chains in one of the ambas, anything was better than close confinement, deprived of all comforts, even of the cheering light of day.

Postscript.

Wednesday, December 18, 1867.

THE FENIAN OUTRAGE.

The inquest on the bodies of some of the sufferers by the catastrophe at Clerkenwell was commenced yesterday at St. Bartholomew's Hospital. The evidence given showed clearly enough how the outrage was perpetrated, and that the authorities had been fairly warned what was to be done. One of the witnesses hinted that the explosion might have been prevented had a policeman who saw what was done been more active. The poor fellow, however, has paid dearly for his slowness—if slowness on his part there really was. He was too much injured to be present at the inquest. The constables who were examined seem to have shown great activity, bravery, and firmness of purpose in arresting the persons who are in custody. Inspector Potter, who was on the spot immediately after the outrage, said that the smell was that of gunpowder, and expressed his opinion that the barrel which was fired was as large as a thirty-six gallon cask. The inquest was adjourned to Friday.

A large quantity of gunpowder has been found, it is said, in a barge moored near a gasholder, which, were it exploded, would level whole districts of London. There is no doubt that the gasworks, which have been in some way threatened, are being most carefully guarded. It is also stated that, early on Monday morning, an official on duty at Millbank Prison noticed a man of suspicious appearance and manner loitering about the wall; that, on finding he was observed, this man made off as fast as he could; and that the officer, going to the spot, discovered a heap of cartridges there. The natural inference is that, if the person seen had escaped observation, other combustibles would have been added to the heap, and the whole exploded against the brickwork, as in the case of the House of Detention at Clerkenwell.

The scene of the attack on the prison is daily undergoing material change, beneath the active hands of bricklayers, carpenters, and glaziers. Loose bricks are being cleared away, and the breach in the prison wall is being repaired, while some little salvage of furniture is being effected in houses not absolutely reduced to wreck and ruin.

A telegram from Wolverhampton, dated last night, says—"A plan for a simultaneous Fenian attack on certain armouries in England was found in Darling-ton-street, Wolverhampton, to-day. A conference on the subject has been held between the Lord Lieutenant of Staffordshire, the chief constable of Staffordshire, and the chief constable of Wolverhampton."

MARK-LANE.—THIS DAY.

Fresh up to our market to-day the arrivals of wheat from Essex and Kent were only moderate, and the condition of the samples was generally poor. Both red and white qualities were inactive, at Monday's currency. In foreign wheat—the show of which was good—a retail business was concluded at late rates. Fine malting barley sold steadily, on previous terms, but grinding and distilling samples were a dull inquiry. Floating cargoes of grain were in little request, but values ruled about stationary. The malt trade was heavy, at drooping currencies. The supply on offer was rather extensive. Oats were plentiful, and good sound corn moved off steadily, on Monday's reduced terms. Beans commanded late rates, but the business concluded was only limited. Peas sold slowly, at the late decline in prices. No alteration took place in the top price of town-made flour, but country and foreign qualities were rather easier. In the seed market there was very little passing. Some new red cloverseed was on offer, but not at prices suited to buyers. In cakes next to nothing was doing.

ARRIVALS THIS WEEK.				
	Wheat.	Barley.	Malt.	Oats.
English & Scotch	860	770	1,690	—
Irish	—	—	—	850
Foreign	13,310	1,010	—	31,480
				470 bks.
				8,980 lbs.
				Malze, 3,180 qrs.

THE LATE G. W. GORDON.—It may be recollected that some time ago the evidence of a Mr. Edenborough was published, which was intended to set aside the whole testimony and results of the Jamaica Royal Commission, and to implicate the late Mr. George William Gordon in an attempt to purchase a schooner and arms some months before the agrarian disturbance at Morant Bay for the avowed purpose of founding a new West India Republic. After Mr. Edenborough's statement was made it was necessary to communicate with Jamaica, Hayti, Richmond, New Orleans, and various other places, for the purpose of tracing up the story in all its ramifications, and we are informed that information has already been received, and other affidavits are expected by successive foreign mails, which will enable those interested to refute the story of Mr. Edenborough in the most complete and thoroughly satisfactory manner as regards the late Mr. Gordon.

THE ROYAL HOSPITAL FOR DISEASES OF THE CHEST, CITY-ROAD.—The number of patients under treatment at this hospital during the past week amounted to 857, of which 70 were new cases. The wards for in-patients are now quite full, and the secretary is appealing for assistance to meet the heavy current expenses.

TO ADVERTISERS.

The Terms for Advertising in THE NONCONFORMIST are as follows:—

One Line A Shilling.
Each additional Line Sixpence.
There are, on an average, eight words in a line.

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Advertisements of all classes will find THE NONCONFORMIST a valuable Medium for their Announcements.
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Unstamped Copies may be had at the Railway Stations, and at the Local Booksellers and News Agents; but an unstamped copy sent by post must have a penny postage-stamp affixed each time of transmission.

TO CORRESPONDENTS.

"J. J. Waite."—We have not space just at present.

"J. Hayward."—We must hold over his letter.

"S. O. Barn."—Next week.

THE NONCONFORMIST.

CHANGE OF DAY OF PUBLICATION.

At the suggestion of esteemed friends, who have only given expression to hints that have from time to time been forwarded to us, and after very careful consideration on our own part, it has been decided, from the beginning of the next year, to bring out the *Nonconformist* at the close instead of in the middle of the week. We believe that we shall thereby consult the general convenience of our readers as well as promote the greater efficiency of the paper. The prevalent feeling, now that the cheap daily press is so widely diffused, is in favour of the publication of weekly newspapers at the end of the week. In our own case there are special reasons to recommend the change. We shall thus be able to report and comment, without inconvenient delay, upon ecclesiastical discussions in Parliament, which generally take place on Wednesdays. It will also be in our power, in connection with this alteration, to give a more complete digest of the week's news, and to devote larger space to those special features and that exclusive intelligence which are more than ever expected in London weekly journals. On the whole, we have strong confidence that the alteration in the day of publication will both meet the views of the majority of our readers, and enable us to make the contents of the paper more original and attractive.

The first number of the *Nonconformist* for 1868 will therefore be published on *Friday afternoon, January 3rd (for Saturday)*, so as to reach our London subscribers the same evening, and our country friends on the following morning. The paper will appear in due course on each succeeding *Friday, (for Saturday)*, instead of *Wednesday*, as heretofore.

. As Christmas Day falls on our ordinary day of publication, the next number of the *Nonconformist* will appear on *Tuesday afternoon next*, instead of *Wednesday*. We shall be obliged if our various correspondents will take special note of this arrangement.

The Nonconformist.

WEDNESDAY, DEC. 18, 1867.

SUMMARY.

THE Clerkenwell atrocity has thrown into the shade the ordinary events of the week, and has been everywhere the absorbing topic of conversation and discussion. We need not repeat here the principal features of an outrage almost without a parallel in the history of crime, and the effect of which has been to evoke demonstrations of devotion to law and order which will greatly strengthen the hands of the Government. It is gratifying to record that the number of deaths is limited to four, and it is probable that all the rest will recover. The many sufferers by the explosion who survive have been promptly succoured by the Government as well as by private liberality. Though the man who actually fired the explosive barrel is still at large, three of his supposed accom-

lices are in custody, and have undergone a preliminary examination. Unhappily, the Clerkenwell outrage is not the sole indication of Fenian desperation. Several attempts have been made in London to burn down houses by means of "Greek fire," and the Home Office so far believes in the public danger as to recommend the swearing-in of special constables to assist the police.

In Ireland the wickedness of the Fenian incendiaries of London has had a salutary effect. It was proposed in every considerable town to follow the example of Manchester and Cork by holding monster funeral processions. These meetings were last week prohibited in a proclamation issued by the Lord Lieutenant. Sunday last passed off without the slightest attempt anywhere to infringe the law, or any signs of disturbance; and a reaction has set in against Fenianism in consequence of the outrage at Clerkenwell which will greatly help to maintain order. There were to have been processions also in Liverpool, Leeds, Glasgow, and other large towns, but they were prohibited by the local authorities, whose hands were greatly strengthened by the co-operation of the Roman Catholic clergy. Though the excitement throughout the country, and especially in London, is still considerable, the vigilance of the police will probably prevent any further calamities on a large scale; and in the end, we trust, bring to justice the chief conspirators. That they are few we doubt not; and though their power of mischief is great, they have not yet succeeded in their atrocious object of widening the gulf between the English and Irish, and creating a war of races.

The Rev. Newman Hall has returned home after his visit to America, during which he has, with praiseworthy zeal, and no little success, endeavoured to abate the prejudices of our transatlantic cousins against England for the attitude taken by our upper classes during the late civil war, and to show how closely the two countries are bound together by ties of common sentiment and interest. Mr. Hall has visited a large portion of the Northern States, and has been received everywhere with unusual distinction. His last public appearance was at a meeting of the Union League at New York, one of the most influential associations in America, at which speeches were made showing how greatly the efforts of himself and other public-spirited Englishmen have availed to smooth down irritation in the States, and prepare the way for that future, when, as Ward Beecher says, America and England will stand together for religion and freedom against the globe.

For a whole week the Italian Chamber of Deputies has been discussing the foreign policy of the Menabrea Cabinet, and has not yet come to any definite vote. The general tendency of the speeches has been in favour of a waiting policy, and apparently the present Government will be sustained as the best possible under existing circumstances. But the exasperation against France is as strong as ever. Meanwhile, the Pope has greatly reinforced his defensive force, and Italy can afford to wait awhile to see how so poor a country as the Roman States will sustain, in addition to a legion of functionaries, an army of 13,000 men.

The time is at hand when the question will arise whether the North German Confederation will be recognised by all the Great Powers. A diplomatist will shortly be sent to Vienna to represent that Bund instead of Prussia, and the same course will no doubt be pursued at Paris, where judging from the late Imperial Speech, he will be duly received. If not, the refusal will only help to hasten the union of the South with the North of Germany—an eventuality as yet remote. The South German Governments are apparently desirous of being also represented at foreign courts by Count Bismarck's envoys, which is said to have provoked a warning from France that the Treaty of Prague ought not to be infringed.

THE CLERKENWELL OUTRAGE.

We are called this week to chronicle a crime transcending in reckless inhumanity any that in modern times have gone before it—one that will probably stand out in infamous distinction to all future generations. It is a crime new to the age, and it has startled the country from one end to the other with an unprecedented sensation of horror. It will be in the recollection of most of our readers that two men, named Burke and Casey, reputed Fenian leaders, were captured a short time since in London, and, after undergoing examination before a police-magistrate, were remanded to custody. These men were confined in the Clerkenwell House of Detention. The outrage of which we have to speak was perpetrated with a view to their release.

The prison officers were forewarned that a rescue would be attempted, of the nature of the attempt, and of the appointed hour for carrying it into effect; but for some reason or other, not yet satisfactorily explained, the precautions which they thought fit to adopt failed of preventing the crime, although they succeeded, it is believed, in securing the criminals.

On Friday afternoon, then, two men and a woman carried upon a truck through the narrow streets upon which the high prison wall abuts, a barrel of gunpowder or other explosive material (conjectured to be nitro-glycerine) set it down on the pavement under the wall, inserted into it a fuse, borrowed a light of a lad smoking in the street, ignited the fuse, and quickly disappeared. In two or three minutes more London was scared by a terrific explosion. Upon the House of Detention the destructive agent did comparatively little mischief, upon its inmates none whatever, but such as may have resulted from fright. A large fragment of the prison wall, bounding the exercise-ground, was blown inwards, but as no prisoner was there, nobody was hurt, and nobody escaped. The street which ran parallel with the prison wall, and others in its immediate neighbourhood, suffered most from the awful concussion. More than one tenement was swept away by the fiery blast—some were laid bare and unroofed—few escaped extensive injury. The destruction of property, however, was a mere trifle compared with the suffering inflicted upon the inhabitants of the district. Four hapless fellow-creatures were hurled into the unseen world, and above forty survivors were carried to the nearest hospitals—mutilated, defaced, mangled, and blackened by the explosion. Old age and infancy, women and children, were included in the scorching desolation, and have since bemoaned in bodily and mental agony the fiendish act which in a moment prostrated their homes and themselves. We must refer to other columns for the heartrending details.

It is matter of satisfaction that so far as the object of this outrage was concerned, it was a failure. The hour for its perpetration, as well as the spot, were evidently selected by those who had previously made themselves acquainted with the customs and the local arrangements of the gaol. The breach made in the wall opened directly into one of the exercising-yards, and but for the warning which had reached the Governor, Burke and Casey, with other prisoners, would have been taking the air at the time of the explosion. That day, however, the ordinary interval for exercise was changed to the forenoon, and the Fenian leaders were baulked of the doubtful privilege of being blown to atoms. Nor did the supposed perpetrators of the misdeed escape—at least, so it seems at present, for we will not prejudge those whom the police have apprehended. Doubtless, there were more in the plot than the three who are in custody; but there is some reason for surmising that several of them suffered from the fearful consequences of their own reckless audacity. We say it is a satisfaction to know these facts. Had success and impunity attended the crime, public indignation would have been very apt to transgress the limits of reason and justice. As it is, there is a less eager spirit of vindictiveness roused by the atrocity than might have been anticipated, and confidence that justice will be done appears to have forestalled any passionate desire for revenge.

In one respect, the very atrocity of the crime has proved serviceable. It has swamped all that sentimental nonsense which glorified the murderers of Serjeant Brett as political martyrs. This Clerkenwell explosion is not likely to be treated by any as "a political offence." There will be no popular apotheosis of the culprits in this instance. There is nothing to set off their guilt as a thing prompted by motives of patriotism. Men's moral sense will not be mystified by special pleading, nor will their sympathies be enticed to the side of the wrongdoers. The men who planned and perpetrated this crime have done society the advantage of appealing to its instincts, and by those instincts they will be condemned for what they really are. Fenianism may have been pitied or despised as a folly—but if Fenianism can conceive and give birth to such monstrous inhumanity as this last attempt has revealed, it will be justly set down as in itself a crime as well as a blunder. And we fear there is too much reason to believe that even what we have already witnessed is by no means an exceptional demonstration of the wicked spirit which it has fostered. Since Friday last two incendiary attempts have been made in the metropolis, and were evidently made with a sole view to a wanton destruction of property on as extensive a scale as possible. A foolish thing is done when any effort is made to extenuate crime by assigning political excuses for it. He who sinks the attributes of

the man in the patriot, is but a spurious pretender to disinterested love of his country. To become a ruffian for political ends is, after all, but to level the piece which was already charged. It was not affection for Ireland, nor were they political aspirations, which made the Clerkenwell conspirators what they are. The cruel, malignant, and reckless nature which made them capable of such villainy was already in them quite irrespective of the ends to which they professed to turn it. And, perhaps, it is time for all of us to learn that villainous deeds are only to be done by villainous natures, and that no superior authority has yet superseded that which pronounced condemnation on those who say, "Let us do evil that good may come."

We are the more anxious that Fenian atrocities should not be screened by political sophisms, because we earnestly desire that Ireland should not suffer the penalty due only to those who have knowingly contracted guilt. Those funeral processions in honour of the Manchester convicts were dragging numbers of really innocent and harmless men and women into a maelstrom of immoral sentiment, and no one could foresee to what depths of demoralisation they might not have been sucked down by the increasing whirl. Happily, these demonstrations have been prohibited. But this awful outbreak of demoniacal recklessness in the metropolis will probably do more than any other agency to enforce the prohibition. It has disclosed a yawning chasm to many a restless and roving eye, and has exhibited a solemn warning to "beware." May the monition prove effectual, and may Fenianism, in this instance, be overwhelmed by the effects of its own unbridled violence!

PRESIDENT JOHNSON'S MESSAGE.

NOTHING perhaps could prove more irresistibly the utter unfitness of Andrew Johnson for the high post he occupies in the United States than his last Message to Congress. Last year he had tendered to him at the elections overpowering proof that the plan of reconstruction which he had devised for the Southern States did not meet the acceptance of the Northern people. Instead of bowing to the national judgment, calmly exercised, and endeavouring to find a compromise which might have reconciled both extremes, he declared his unwavering adhesion to his own views, and deliberately and persistently set himself to obstruct by the use of his executive power every measure devised by Congress for securing the fruits of the victory achieved over rebellion by the North. This year the elections have read a warning to the majority in Congress, admonishing them to use their power with more moderation. It was an opportunity which a statesman would have been eager to seize for the purpose of allaying heated political passions, and giving new inducements to the majority to assist the Southern States nearer to their normal position in the Union. Mr. Johnson, however, is still Mr. Johnson. He interprets the last verdict of the country as a verdict in favour of his previously condemned scheme of reconstructive policy. He is wedded indissolubly to his own one-sided project. He again presses it upon the consideration of Congress. He talks mysteriously of painful duties which he may be compelled to discharge, and he rather ostentatiously and offensively challenges Congress to haul down their own flag, and run up his in its place.

Mr. Johnson's blindness seems to us to be moral rather than intellectual. That he is not devoid of mental vigour is proved by the argumentative ability which, on several prior occasions, as well as in his recent Message, he has displayed. It is tolerably clear, however, that his will governs his perceptions. Now, Andrew Johnson's will seems to be the ultimate result of enormous self-esteem and immovable obstinacy. He has laid down for himself a certain theory of the American Constitution—he has framed a scheme of reconstruction upon the lines of that theory—and it would appear impossible for him to be convinced that either his theory or his scheme is defective and unsuited to the times. Facts are against him, but what has he to do with facts? The suffrage of his countrymen has been against him, but, of course, the nation was wrong and he was right. And the altered conditions and the inevitable drift of events, are against him, but he will recognise neither the one nor the other. What is to be hoped for from such a President as this? Doubtless, he means well for his country—but his good intentions only increase the danger of his inordinate self-conceit.

Mr. Johnson charges upon Congress the very evils which have resulted from his own personal obstruction to their policy. He has never sought to guide them, even if he were qualified

to do so—his one aim seems to have been to defeat them. Their plans were not his plans, and were therefore to be frustrated, if possible. As administrator, he has encouraged strifes and bloodshed which laid the two Houses under the necessity of restraining his executive power. As President, he has used his influence to prevent the Southern States from accepting the mild and not inequitable conditions which Congress prescribed for them. If, therefore, the seceding States are not yet restored to their political privileges, if they are still under military government, and if they possess no guarantees of social security and stability, the unhappy state of things has resulted, to say the least, quite as much from the perverseness of the President as from the extreme counsels of Congress. Mr. Johnson is himself a Southerner—he sympathises with his brethren of the South—and he aims, and has aimed all along, to bring them back into the Union under conditions which would restore to them their former ascendancy. It ill becomes him, therefore, to read a lecture to Congress on their disposition to oppress the whites in favour of the blacks. He knows very well that the Republicans passed such a constitutional amendment as would have given the whites their due share of political power, but only in proportion as they showed their willingness to protect the liberty and the interests of the negro freedmen.

To preserve the Constitution as it was is the President's professed aim—the key to all his policy. He ignores the fact that it cannot be done. Such and such rights were assigned by the Constitution to the States, and these rights are withheld from them. He, as sworn to maintain the Constitution, will not lend the authority of his office to suspend the vitality of those rights. But the States were for four years in active rebellion against the Union—voted themselves out of the Union, and by abnegating their obligations to the Union, threw up also their rights in it. Surely, under such circumstances, prudence as well as policy prescribes that they should be compelled to give some fair evidence of obedience before they are entrusted with correlative powers and privileges. The South cannot put itself, nor can it be put, into the position which it occupied before its armed conflict with the North. This, Mr. Johnson either cannot or will not see, and he goes on insisting upon the application of Constitutional provisions as he might have done if the civil war had never occurred. He is not merely a Constitutional pedant, but an obstinate pedant to boot. We suspect he will go out of office without doing much to bring the American public into harmony with his views. Assuredly, his last Message to Congress will not further that consummation.

LEGISLATIVE BLOTS.

THOUGH the recent short Session is over and well-nigh forgotten, it has left behind it one or two reminiscences to which no time is so suitable to call attention as during the recess. The panegyrics of Mr. Lowe on the legislative liberality of the House of Commons, the frequent eulogies that are passed upon it as the first assembly of gentlemen in the world, and the general sobriety of its debates, ought not to divert public attention from very grave defects in our Parliamentary machinery, and from the means of making it more perfect in working. The present Parliament, it must be generally admitted, does not very adequately represent the highest interests of the people; and though it is not so much addicted as some of its predecessors to class legislation, it is, to our thinking, culpably slow in providing a remedy for class grievances, and anything but prompt to anticipate or to carry out the will of the people.

This want of accord between the action of the supreme council of the nation and the reasonable claims of those whom it represents, is manifested in various ways. When the domestic condition of the country was such as to demand the anxious consideration of her statesmen and legislators, it seems a mockery of constitutional government that Parliament should have met by special summons to sanction a costly expedition against an African barbarian, without taking any notice of perils which endanger the public peace, or paying any regard to wide-spread distress into which large portions of her Majesty's subjects are plunged. It is quite possible that the House of Commons, under the circumstances, could have done little practically in the way of legislation on either of these questions. But does it not jar upon the national feeling that while precedent can be set aside to meet the case of a war in Abyssinia, and impose a twopenny income-tax to defray its cost, no sacrifice of traditional habits is thought of in connection with internal troubles and difficulties? Ireland can wait, if King Theodore

cannot. The metropolis must drag on with its accumulated pauperism till the evil has worked out all its terrible consequences; and the Parliament to which we all profess to look, adjourns without question to the most distant date possible, that its members may enjoy their holidays, and extra holidays, in peace. Might it not have been more consistent with our constitutional theory, as well as the needs of the country, if the adjournment had been to the middle of January rather than the 13th of February. Such an arrangement would at least have been a proof that our legislature considered its influence as necessary in domestic affairs as in voting money to bring an African savage to his knees.

But when the House of Commons does meet, can it be said that it is zealous in guarding the national interests, or in diligently discharging its proper functions? It grants supplies to squander upon a great expedition to Abyssinia; but though the revenue is declining, it has hardly a word to say upon the manner in which those sums are to be expended, or upon the relation between the proposed expenditure and the object sought to be obtained. Ministers ask and have. To have called them to too strict an account, to have enforced upon them a reasonable economy, might have disturbed Downing-street and Cannon-row, or have prolonged the short Session. The costermongers, indeed, did get some redress from blundering legislation, which would otherwise have created fifty thousand paupers; and the cab interest obtained a hearing when it applied the coercion it was able so effectually to use. But Ireland is well kept in hand, and having been put off Session after Session with nothing but coercion Bills, and abortive, because insincere, attempts to deal with the land question, must wait the convenience of the Government and the members of the Imperial Parliament till next spring, before her claims are again considered.

It is, perhaps, superfluous to waste reproaches upon a body which is at the point of death. Our Legislature of late years has been growing more and more incapable of passing wise laws, or of embodying in a concrete form its good intentions, and in respect to practical reforms the great aim of our rulers has been to evade instead of to grapple with difficulties. Procrastination is in these days one of the recognised resources of statesmanship. All this will be changed, it is said, when an enlarged constituency supplies a new motive power and increased momentum to the legislative machine. But can we confidently expect so desirable a result? It is not only necessary that we should have more popular constituencies, but that true ideas should be diffused as to the functions of those who make our laws, and the principles on which our representatives should be chosen.

We question much whether there is reason to expect any decided improvement in this respect. Given a House of Commons, a very small proportion of whose members are selected for their political integrity, aptitude, and training—and ought we to expect from them the fruits of lofty and enlightened statesmanship? After all, the country, that is, the electoral body, has chosen its own representatives, and if they have been selected mainly because they have a handle to their names, or have money to spend, are railway directors or great capitalists, have promoted local interests, or are "good fellows" in society, can we expect from such an assembly that exhibition of pure and self-denying patriotism which the country lacks? If the House of Commons pays in the aggregate a million, or a million and a-half, at a general election for the privilege of sitting at Westminster, can we reasonably expect that it will consult only the national interests, and that it will not exact some *quid pro quo* for the sacrifices it has made? At present we find that, so far as public business is concerned, the interests of the country are shamefully neglected—that those questions which most nearly affect the welfare of the people are ever put into the background as compared with party interests—that the blunders of legislation, even to the wording of important Bills, are almost incredible—and that the voting of supplies has become so much a matter of form that, though more than sixty millions may be said to pass through the hands of the House of Commons every year, it is the rarest possible event for one single item to be disallowed.

We confess that if our legislators are to be chosen under the Reform Act on the same principle or no principle that has hitherto, for the most part, governed their selection, it would be irrational to expect any great improvement in the spirit and traditions of the House of Commons. The new constituencies need as much to be instructed in the right mode of selecting useful representatives as in the principles of

political justice. Above all, they ought to have a settled conviction that a seat in Parliament should not be a reward for favours done, but a responsibility undertaken for patriotic ends, which if properly discharged places the electors and not their representatives under a burden of obligation.

Foreign and Colonial.

FRANCE.

The proposed European Conference upon the Roman question will not be held, the negotiations with the principal Powers having failed.

It is dated that Chevalier de Nigra will be shortly appointed Ambassador at London, and will be replaced in Paris by Chevalier Visconti Venosta. According to another report, the Italian Government will break off diplomatic relations altogether with France, and Baron de Malaret will receive his passports.

The Legislative Chambers have adopted by 217 votes against 27 the proposal of the President to discuss the bills upon the army, the press, and the right of public meeting in the order given. The discussion on army reorganisation begins to-morrow. The other questions are likely to be again postponed. The opinion gains ground that once the Army Bill and the supplies are voted there will be a dissolution.

A novel and thoroughly French tribunal has just commenced its sittings in Paris. During the recent debates in the Corps Législatif, M. de Kerveguen declared that the Liberal press had been bribed by M. Bismarck to support the policy of Prussia. This scandalous charge was challenged by M. Havin, of the *Sécle*, and M. Guérault, of the *Opinion Nationale*, and they proposed to submit the matter to a tribunal of honour, at the same time nominating MM. Marie and Jules Favre. The proposal was accepted by M. de Kerveguen, and he nominated MM. Le Marquis d'Andelarre and Martel. Two other arbitrators have since been appointed, Viscount Lanjuinais and M. Segré. These gentlemen have met to arrange the preliminaries of the inquiries. It is likely to be protracted.

ITALY.

The debate on the Government policy has been going on during the week in the Chamber of Deputies. The principal speakers have been Signors Massari, Ferrari, who advocated the withdrawal of Italy from the September Convention, and suspension of diplomatic relations with France, which should not be resumed until the friendship of France could be accepted without humiliation; Guerzoni, Mari, Minghetti, a former Minister; Coppino, a Minister of Public Instruction, who declared that Catholic Europe had no more concern in the defence of the temporal power than in that of Poland or Candia; Pambre, General de Revel (a Minister of War), Signor Viale, present Minister of War, and Signor Crispi. Signor Rattazzi has been ill, and unable to appear. The speech of Signor Mari, the Minister of Justice, was much applauded. He passed in review the circumstances connected with the late movement, and demonstrated the entire illegality of the course taken by Garibaldi and his friends, a course which utterly ignored the authority of the law, the royal prerogative, and the functions of Parliament. He justified the arrest of Garibaldi, whose acts had placed his country in imminent danger of a war with France. He believed that the latter Power intervened reluctantly, and subsequent acts had manifested the desire on the part of France to spare humiliation to Italy. The Minister stated that the present Government had always respected the constitution and the laws. He had already declared the validity of the vote of Parliament respecting Rome, which could never be obtained by violence. Such a course was also contrary to the wish of the majority, which disapproved the late war as ill-judged and inopportune. He said in conclusion:—"All who value order and respect the authority of the law must approve the conduct of the Government." The Minister of War stated that the army on the frontier numbered 11,500 men. The troops that crossed numbered 8,000. At the accession of the Cabinet the army was not in a condition to be mobilised. The total available effective force consisted of 148,000 men scattered over the kingdom. The present Government had taken the necessary measures to restore the normal effective strength as a precautionary measure. Signor Crispi (a member of the Left, and friend of Garibaldi) declared emphatically that Rattazzi did everything he could to prevent the escape of Garibaldi and the entry of the volunteers into the Pontifical territory. He maintained the universal character of the late Italian movement towards Rome, and averred that it was impossible the temporal power could be retained. He pointed out the inconsistency between the principles of the Napoleonic dynasty and the present action of the French Emperor. "Parliament," said the speaker, "cannot discuss or determine the means of going to Rome. Italy must wait for a favourable opportunity. The present Ministry is powerless to lead Italy to the fulfilment of the national programme." He quoted several former speeches of General Menabrea, as indicating the clerical policy of that Minister. An excited debate followed, including much recrimination between the Right and the Left of the House. Signori Minghetti and Visconti-Venosta protested against the attacks of Signor

Crispi. They defended the September Convention and their policy upon the Roman question. Signor Mari, the Minister of Justice, protested against the terms in which the arrest of Garibaldi had been condemned, and defended the magistrates who had confirmed that arrest.

The Italian budget will be introduced soon. Meanwhile the Danish Minister, Signor Cambray Digny reports an economy of eighteen million lire compared with the preceding year, and his consent to a tax on flour ground at the mill. It is proposed that meanwhile supplies shall be granted.

The Pontifical engineers are actively employed strengthening the fortifications of the Castle of St. Angelo, of Monte Mario, and of Fort Immacola. Twelve thousand crosses are being struck off for distribution to the troops on the 24th December, in commemoration of the late campaign. Three barracks have been discovered to be partly undermined.

GERMANY.

It is stated that next year Baron Werther, the Prussian Ambassador, will assume the title of Ambassador of the North German Confederation at the Court of Vienna. At a sitting of the Bavarian Chamber of Deputies on Friday, Prince von Hohenlohe spoke strongly in favour of increasing the military power of Bavaria. In the Wurtemberg Parliament the chief Minister declared his strong objection to the entrance of that State into the North-German Confederation on account of the greatly increased expense that would be entailed on Wurtemberg. The Chambers have suppressed the post of Minister at Florence. It is reported, in reference to what is going on in Southern Germany, that France has expressed a hope to the Berlin Cabinet that the Treaty of Prague will not be infringed. The Customs' Parliament, at which Southern representatives will be admitted, will meet in January.

The Prussian Chamber of Deputies have agreed to the increased civil list by a large majority; and on the treaty for the transfer of the administration of the principality of Waldeck and Pyrmont to Prussia, part of the reporter's motion, recommending the House to assent to the treaty, was agreed to; but the second part, stating the expectation of the House that the Government would shortly bring about the union of the principality with Prussia, was rejected.

AUSTRIA.

The Upper House of the Reichsrath has adopted unanimously the revised draught of the Constitution and the new fundamental laws. After nine days' debate the bill on the Hungarian quota of the public debt was carried by 239 to 110 votes. The budget is continued provisionally for three months. On Friday the Finance Minister announced that he hoped in January to have thirty millions in cash, being the amount economised in 1866 and 1867. He hoped, moreover, to have soon afterwards resources in hand amounting to several millions more, so that no embarrassments were to be apprehended for the present. The Government intend to call together the delegates of the Hungarian Diet and the Austrian Reichsrath for a short session, as early as possible. The Reichsrath will reassemble during the first fortnight in January to settle the Budget for 1868. Previous to the adjournment the President of the Reichsrath will be elected on the basis of the new Constitution.

The formation of a Constitutional Ministry has been decided in principle, and it is expected that immediately after the publication of the Constitution the Emperor will, by an autograph letter, entrust the present President of the Upper House with the task of forming the Cabinet.

Count Crevelli has gone to Rome to enter upon negotiations relative to the Concordat.

AMERICA.

The *New York Herald* publishes a despatch from Havandah, dated the 12th, which states that Spain has offered to sell the islands of Cuba and Porto Rico to the United States for 150,000,000 dollars.

The President's Message has arrived, and is published in *extenso*. Its substantial points were given in the Atlantic cable summary which we published last week. The Senate has passed a resolution calling for papers relative to the Alabama claims, and has also passed a bill declaring five to form a quorum of the Supreme Court. A resolution has been laid on the table denouncing those portions of President Johnson's Message in which he condemned the course of Congress as a breach of official propriety, and recommending Congress to express reprehension thereof. Senator Sumner, in a speech opposing the printing of extra copies of the President's Message, denounced the Message as incendiary and calculated to stimulate rebellion and provoke civil war. It was evidence, he said, of a coalition existing between Mr. Johnson and the rebels. Mr. Davis, whose successor Mr. Johnson was, would have sent just such a Message. Mr. Dixon, a Conservative Republican, defended Mr. Johnson, and declared that Congress was misrepresenting the people, and that it should reflect on the lessons taught by the Conservative victories in the recent elections, which were a rebuke to the Radicals.

A resolution has been referred to the Committee on Foreign Affairs, declaring that no claim of a foreign Government over naturalised citizens of the United States shall affect the right of such citizens to Federal protection, and that the Government shall, at all hazards, protect naturalised citizens both at home and abroad.

Mr. Hoffman, a Democrat, has been re-elected

Mayor of New York by a majority of 22,000 over the opposition Democratic and Republican candidates. The Republican vote showed a decrease of 7,000.

General Hancock had arrived at New Orleans, and assumed the command of the Fifth Military District. He had issued an order declaring freedom of speech, the right of trial by jury, and that the Habeas Corpus Act must be preserved. Military tribunals will take precedence of the civil courts only when the latter neglect their duty or abuse their power.

The Alabama Convention had rejected an ordinance prohibiting marriages between whites and blacks.

A Fenian funeral procession had taken place in New York in honour of the Fenians hung at Manchester. 5,000 Irishmen participated in the procession. The superintendent of the New York police refused a police escort to the procession, on the ground that it was in honour of murderers of a policeman.

The Virginia Convention has elected Judge Underwood as president. Conservative clubs in Kentucky and Georgia were organising opposition to the conventions in those States. Lord and Lady Amberley had been presented to the President.

FOREIGN MISCELLANY.

The Pope has signed a bull convening the universal episcopate for an oecumenical council, to assemble at Rome on December 8, 1868.

On the 9th inst. Herr von Dreyse, the inventor of the needle-gun, died at his native place of Sommerda, near Erfurt. He was born in 1797.

Monseigneur Darboy, Archbishop of Paris, is said to have received an intimation from Rome that he will be comprised in the next creation of cardinals.

CARDINAL ANDREA has obeyed the peremptory summons of the Pope, and returned to Rome. No doubt he will submit.

M. LAMARTINE.—Very sad accounts are given of the health of M. de Lamartine, now at his chateau in Burgundy. He sits all day long in an arm chair without saying a word, and scarcely seems to recognise visitors who come to see him. His friends are extremely uneasy about him.

THE PAPAL ARMY.—The number of volunteers who have gone to the support of the Pontifical throne brings up the effective of the Papal army to about 11,000 men, consisting of 3,500 Zouaves, 3,000 gendarmes, 1,500 of the legion, 1,000 native regiment, 1,500 foreign battalion, 300 dragoons, 80 artillery, and 120 engineers.

"Vesuvius presented at daybreak this morning," says the *Italia* of Naples of the 10th, "a truly magnificent spectacle. The whole of the upper cone, as well as the Atrio del Cavallo and the great furze plateau, was covered with snow. In the grey light of the morning the burning lava was to be seen ploughing this immense white surface in various directions, whilst a column of smoke rose from the central crater and ascended to a great height."

MRS. HARRIET BEECHER STOWE'S HOME at Mandrin, Florida, on the St. John's River, about fifteen miles from Jacksonville, is said to possess many attractions. It comprises a good dwelling-house and four hundred acres of land, with half-a-mile of river front, and a sweet orange grove of one hundred bearing trees, with an annual production of 60,000 oranges, also numerous young trees. The annual crop of oranges is worth 1,800 dollars.

PLOTTERS IN PARIS.—Meetings of Legitimists and clericals are said to be taking place in certain Parisian hotels, to plot the best means by which they can aid the reactionist agents now working in certain large towns of the Peninsula for the return of the exiled sovereigns. Several friends of the Neapolitan Bourbons, the Grand Duke of Tuscany, and the Dukes of Modena and Parma, are making their appearance in Paris.

MR. CHARLES DICKENS.—Eight thousand tickets were sold in twelve hours for the Dickens readings in Boston, including every reading of the course. The sale was conducted with the utmost impartiality, and the first ticket was purchased by a negro, who took his stand at the door at midnight and waited seven hours in the bitter cold for the first choice of seats, which he obtained. Mr. Dickens is announced to deliver a lecture before the New York Press Club on the "Life of a Reporter."

DR. LIVINGSTONE.—Sir Roderick Murchison writes to say that the despatches which have just been received from her Majesty's consul at Zanzibar, Mr. Churchill, and the vice-consul, Dr. Kirk, confirm officially the accounts respecting Dr. Livingstone read before the Royal Geographical Society at their last meeting on the 9th inst., and in Sir Roderick's opinion make it as nearly certain as possible that the traveller is still alive, and of course in happy unconsciousness of the speculations as to his fate which have occupied his countrymen for so many months.

THE LIQUOR-TRAFFIC IN MASSACHUSETTS.—In a recent number we recorded the fact that the last elections in Massachusetts had resulted in the return of a majority by which the prohibition of the liquor-traffic would be repealed. The result is said to be due in a great measure "to the naturalisation and bribing of ignorant and unreasoning immigrants, whose votes have thus prevailed against majorities of native Americans." The *Alliance News* says that the same thing occurred in Maine, but that the prohibition of the liquor-traffic was again established in that State. In Massachusetts the opponents of prohibition do not propose to leave things as they are, but to substitute for the late enactment a stringent licence law. The bill for that purpose, says the *Alliance News*, "proposes to give to county commissioners in 'towns,' and to mayors and aldermen in 'cities,' the power to grant liquor licences. But it declares that no licence shall be granted in any year to any 'innholder' or 'common victualler' in any

city or town, in which the city council, if it be a 'city,' or the inhabitants (if it be only a 'town'), at any legal meeting, held in March of that year, shall have passed a vote that no licences shall be granted."

As the majority required to carry this vote would be a mere majority, and not one of two-thirds, the permissive veto for which the United Kingdom Alliance is agitating is more than embodied in the proposed licence law of Massachusetts; yet it is the probable enactment of this licence law that the enemies of prohibition are rubbing their hands and dancing over. This licence bill, besides having the permissive veto just referred to, imposes also sundry restrictions which would be regarded with most marked disrelish by the liquor party in our own country. For instance, no licence can be obtained under it for a town, except on the recommendation of a majority of the "board of selectmen" of the town; and any licence must at any time be revoked, if the selectmen so require. The selectmen are a body of town commissioners, elected annually by the votes of the householders. Then again, no licence must "keep or maintain a public bar"; nor must liquor be sold knowingly to any minor, student of any academy, or intoxicated person, or to any man whose wife shall have notified such licencees not to sell to her husband. Regulations like these would astonish the publicans and beer-sellers of this country not a little.

THE REV. H. W. BEECHER ON ENGLAND AND AMERICA.

The American papers, as usual, report Mr. Henry Ward Beecher's thanksgiving day sermon at Plymouth Church at some length. Four years ago, Mr. Beecher said, the most influential Governments in Western Europe looked upon the United States as a nation irrecoverably broken up, and destined to be still further divided into separate nationalities, out of which should spring independent governments. Then, as they thought, the late United States would take their places on the European system, with standing armies and high taxation, and would finally end in an American monarchy after the Old World model. When Lord John Russell admitted that he had mistaken the nature of the American struggle, he spoke for all the governments and aristocracy of Europe. They all mistook entirely the nature and character as well as the probable issue of the war. While the struggle was going on the Americans were sensitive as to what was thought and said of them abroad; but since the war was over their interest in that direction had passed away. Politically they were now, by their position, by their territory, and by the character of their population, almost wholly independent of Europe. America exerted far more influence than she received from it.

"America," said Mr. Beecher, "is now the moral instructor of all European peoples. We are, so to speak, the mischiefmaker of the whole world. So long as we prosper we are a standing threat against thrones everywhere. Thirty millions of concrete statements of personal liberty are unanswerable. There is no nation on the globe, this side of India, that does not feel the moral influence of the American Government. The Reform Bill in England is among the first fruits of the influence of the American Government over Europe. Our victory in behalf of free government has already been echoed by another victory for human rights in England. Whatever may be the use first made of suffrage in England—and it will probably be mainly in support of the established order of things—the inevitable result will be the destruction of some of the characteristic laws and social institutions of that country. Popular suffrage cannot exist without a common people, and there can be no common people where there is no ownership of land. What the process will be through which the changes in English institutions and laws will be brought about no man can tell; but the general result it is easy to predict. There will be a division ere long that will remove lords spiritual from temporal government. The ignorance of the lower classes of that country is gradually passing away. It will not be long before they will demand education for their children. Education is not a privilege to be granted the people as a favour; it belongs to them as a right; it is the opening of their manhood. Every man on the globe has a right to intelligence. When Great Britain is once more distracted, and this time into school districts, she will take a new lease of life."

Mr. Beecher does not think the old country is used up. He believed (he said) England had a career of prosperity, power, and glory before her surpassing anything she had seen in the past, or that her poets had imagined and sung. In that rapidly hastening future England and America would stand together for Christ and liberty against the globe. The rev. gentleman is hopeful also for America, but he spoke very plainly of the dangers that lie in her way. If he were to mention the men from whose ambition the country had most to fear, it would be men from civil and not from military life—the politicians and not the generals. Men like Howard, Thomas, Sheridan, and Grant were not the men to disturb the country through their military ambition. Mr. Beecher then spoke at considerable length upon the changes in Southern society produced by the destruction of slavery, the suffering of the Southern people, &c. Whatever might be their present condition it was infinitely better than their old state. Any condition of society was better than that which bribes a man with a crust of bread to be a beast. The coloured men, like the whites, would have to work out their redemption through toil and suffering. Men were not like the puppets in a snuff-box which, as soon as the pressure is removed, jump up full grown. It required time to develop a recent slave into a full and perfect freeman. They might have to remain like the Israelites, forty years in the wilderness. The longer slavery stood the greater the ruin when the downfall did come. Under the slave system the South was a pandemonium; the crust between it and hell was not an inch thick.

This was not his language, but that of Southern men with whom he had conversed since the war, not one of whom but expressed the greatest relief at the destruction of the system, and assured him there was scarcely a slave-owner in the South that would wish to see it reinstated. The *New York Times* says the sermon occupied more than a hour and a quarter, and was several times applauded by "the audience."

THE FENIANS.

ATROCIOUS OUTRAGE AT CLERKENWELL.

The whole neighbourhood of Clerkenwell was startled at a quarter to four o'clock on Friday afternoon by an explosion, which resembled an earthquake. The houses were shaken violently, the windows in many cases were broken, and in some instances persons were thrown to the ground by the violence of the concussion. The scene of the explosion proved to be the wall of the House of Detention, opposite Corporation-row, some sixty feet of which were knocked down, and it was not long before the discovery was made that numerous persons were seriously, and some fatally, injured, and that the calamity had been wilfully caused. It was at once attributed to the Fenians, the motive alleged being a desire to rescue Burke and Casey, who are confined in the prison, and facts which have since come to light go to show that this theory is the correct one.

The clearest account of what actually took place is given by a boy about thirteen years of age, named John Abbott, who is now in St. Bartholomew's Hospital, happily not very much hurt. This youth, who lived in Corporation-row, says that about a quarter to four o'clock he was standing at Mr. Young's door, No. 5, when he saw a large barrel close to the wall of the prison, and a man leave the barrel and cross the road. Shortly afterwards the man returned with a long squib in each hand. One of these he gave to some boys who were playing in the street, and the other he thrust into the barrel. One of the boys was smoking, and he handed the man a light, which the man applied to the squib. The man stayed a short time until he saw the squib begin to burn, and then he ran away. A policeman ran after him, and when the policeman arrived opposite No. 5 "the thing went off." The boys saw no more after that, as he himself was covered with bricks and mortar. The man, he says, was dressed something like a gentleman. He had on a brown overcoat and black hat, and had light hair and whiskers. He should know him again if he saw him. There was a white cloth over the barrel, which was black, and when the man returned with the squib he partly uncovered the barrel, but did not wholly remove the cloth. There were several men and women in the street at the time, and children playing. Three little boys were standing near the barrel all the time. Some of the people ran after the man who lighted the squib.

The effects of the explosion were soon visible in all directions. The windows of the prison itself, of coarse glass more than a quarter of an inch thick, were to a large extent broken, and the side of the building immediately facing the outer wall in which the breach was made, and about 150 feet from it, bears the marks of the bricks which were hurled against it by the explosion. The wall surrounding the prison is about 25 feet high, 2 feet 3 inches thick at the bottom, and about 14 inches thick at the top.

As to the number of persons injured, it was impossible for some hours to learn anything satisfactory. It was found, however, that something like fifty at least had been hurt, and that two or three were killed. Thirty-six of the sufferers were removed to St. Bartholomew's Hospital, where three died in the course of the evening, and six to the Royal Free Hospital in Gray's-inn-road. Of the wounded some were mere infants, and the husband of a woman, who has since died of injuries she sustained, lies in St. Bartholomew's, shockingly bruised and prostrated. Others are missing.

The confusion which occurred after the explosion had taken place was extraordinary, and the only wonder is that many more lives were not sacrificed. Every exertion was made by the police and by the fire brigade to prevent this. Some of the houses in Corporation-row which were most severely damaged were at once pulled down. About 500 of the metropolitan police were on duty keeping off the crowd and preserving order, and 100 of the Fusilier Guards were posted as a guard inside the prison throughout the night. Many of the county magistrates were also in attendance.

Various circumstances are related which tend to show that the object of the outrage was the liberation of the Fenian prisoners. In the course of Friday a policeman on duty outside the prison had his suspicions so strongly aroused by seeing a woman named Justice and a man frequently conversing together that he communicated with one of the prison authorities, who in consequence made arrangements for giving an alarm if it should become necessary. During the day a warder on duty inside had his attention directed to a man at a window in the upper part of a house in Woodbridge-street overlooking the prison yard. He went to bring another warder, and on their return the man had vanished, but was shortly afterwards seen talking to the woman Justice near the entrance of the prison, and to the man who had been seen loitering with her. The latter man wore a white apron, and had the appearance of a shoemaker. Later in the day the warder had his attention called to the same window in the opposite house in Woodbridge-street, over-

looking the prison yard, and there he saw a woman leaning out, and several men inside the room. He distinctly counted five men, but there seemed to him to be more, and they were all looking anxiously in the direction of the place where the explosion occurred almost immediately afterwards.

Some very extraordinary incidents are related in connection with the explosion. The following are specimens:—A Mr. Clutton, a tradesman in Leather-lane, at the time it took place was in his stable in Davies-street, attending to his horse, when he was struck dead on the spot. On being examined his left breast bore the appearance of having been completely smashed in. Mr. Terry, builder, residing at the house next but one to his premises, was sitting in his counting-house reading, when he was thrown violently from his chair to the ground, the chair itself being shivered in pieces. Mr. Terry fortunately escaped with a few bruises.

Mrs. Holder, a widow, living at 4, Corporation-lane, and now in St. Bartholomew's, says about half-past three a man knocked at her door, and upon her son answering, the man asked to be allowed to go to the top story of the house to be enabled to see his cousin and speak to him when exercising in the yard of the House of Detention. His application was refused, and he went away. About ten minutes afterwards the explosion occurred. It is understood that her son will be able to identify the man.

It is also stated that Mr. Henry Pownall, the chairman of the county magistrates, in consequence of information he had received from Dublin, paid a visit to the prison, and directed the governor, Captain Codd, not to exercise the prisoners in the ordinary way on Friday either as to time or place. The wall which had been blown down enclosed a large open space, in which the prisoners were accustomed to take exercise. The governor, therefore, had them exercised between nine and ten on Friday morning, instead of the usual time, which was between three and half-past four in the afternoon, so that they were not in the yard when the explosion took place.

Three persons were arrested on Friday night on suspicion of being concerned in the outrage. Two men and a woman were seized on the spot, and were locked up in the Clerkenwell House of Detention. One of them is Jeremiah Allen, who says he is a bootmaker, and thirty-six years of age. The other states that his name is Timothy Desmond, and that he is a tailor, and forty-six years of age. The woman is the Ann Justice before mentioned, and her age is thirty. The eye of one of the men—Desmond—is injured. One man and the woman were captured by an officer in plain clothes, whose name had not been ascertained, but it is understood that the movements of four persons—three men and one woman—caused him to suspect their object, and he rushed forward and seized them, but at the moment was knocked down by the explosion. He fortunately was not much injured, and rising again to his feet, he seized one of the men and the woman, whom he took into custody; another of the men was seized by some other officer; while the third man—and the man who did the deed—managed to escape.

Her Majesty promptly sent a message of sympathy and inquiry to the sufferers in the hospitals. Dr. Jenner visited the patients on Monday by command of the Queen, and told them that her Majesty would have done so in person had circumstances not prevented it. Prince Arthur, the Duke of Cambridge, and the Home Secretary, have visited the scene of the outrage, the Clerkenwell prison, and the hospitals. The Chancellor of the Exchequer promptly sent money for the relief of the most urgent cases, and it was distributed in sums of from 2*l.* to 5*l.* Mr. Jeaffreson, the surgeon of the Royal Free Hospital, has expressed a confident opinion that the barrel which was exploded contained, not gunpowder, but something in the nature of petroleum. He thinks that if gunpowder had been used the destruction would have been greater. The sufferers in the hospitals are for the most part doing well. No more deaths are expected. Those who have been killed by the explosion are Maria Thompson, ten years old; Sarah Hodgkinson, aged 35; William Clutton, aged 55; and Minnie Julia Abbott, aged eight years. The three prisoners, Timothy Desmond, Jeremiah Allen, and Ann Justice, were brought up on Saturday and again on Monday, at the Bow-street Police-court. They are charged with wilful murder. On Monday the woman—who on Saturday night attempted to strangle herself in prison—was very ill. At the suggestion of the counsel for the Crown there was another remand. On each occasion the prison van was strongly guarded by police armed with swords and pistols. The pace of confinement of the prisoners since Saturday is kept secret; not even their friends are allowed to know where they are lodged. Milbank and the Tower are the chief names mentioned by the "knowing" portion of the public, but the police consider the ends of justice will best be answered by keeping their knowledge to themselves. On Monday a letter was received by the chief magistrate, stating that it was designed to throw shells or hand-grenades into the court, or to destroy it in some other diabolical way. The superintendent in charge thought the information worthy of some attention, for a large body of police were at once stationed upon the roof of the court to protect the skylights, through which it had been intimated the weapon of destruction would be thrown. Happily the threat was not carried into execution.

It was confidently stated on Monday that the

man who fired the fuse which caused the explosion on Friday evening had been arrested near St. Albans. It was asserted that he had been positively identified by some one who saw him fire the fuse. This does not seem to have been true. A man has been taken, but he has not been identified. He has been brought up to London.

A meeting of the parishioners of Clerkenwell was held on Monday night to raise subscriptions for the benefit of the sufferers by the outrage. The Rev. Mr. Maguire moved the first resolution, and Mr. M'Cullagh Torrens, M.P., was among the speakers. Before the proceedings closed Mr. Maguire read a list of subscriptions, amounting to nearly 1,000l. One of the resolutions spoke of the event of Friday night as a calamity, but this was subsequently exchanged for "atrocious crime."

OTHER OUTRAGES IN LONDON.

The atrocious outrage on Friday night was followed by various incendiary attempts not less wicked in their conception, though fortunately less injurious in their results. Although the police decline to give any information on the subject, it is the fact that a policeman guarding a volunteer armoury in Kennington-lane was shot at early on Sunday morning. Moreover, attempts have been made at the West-end and in various other places to set fire to different establishments. On Sunday morning at one o'clock an attempt was made to set fire to No. 4, Grosvenor-square, by throwing a bottle of phosphorus through a window on the ground floor. Two policemen, who were on the other side of the square, seeing the flash, hurried round, and were met by the watchman, who lives on the premises, and they then, with some difficulty, got the fire under. The Common Serjeant on Monday stated in the Central Criminal Court that Mr. Gathorne Hardy had informed him that since Saturday three attempts had been made to fire establishments by means of Greek fire. That the Home Office is fully aware of the dangers which threaten London, is evident from the fact that the Government has called upon the vestries of the metropolis to swear in special constables as soon as possible. Stringent precautions also are being taken by the police authorities, and the military have been so arranged that a strong force may be available at any point on very short notice being given. The most alarming rumours prevailed on Monday. It was reported that attacks on various of the gasworks were imminent. Millbank Prison was said to be in danger; fires were stated to have broken out in Manchester. All these were, of course, mere rumours without foundation; but they helped to increase the agitation of the public mind.

THE EXAMINATION OF BURKE AND CASEY.

The two men, Burke and Casey, to release whom there is no doubt the gunpowder was exploded, were also brought up at Bow-street on Saturday. The evidence of their complicity in the Fenian plot was strong. A remarkable circumstance happened during the hearing. At a previous examination the prisoners had been defended by Dr. Kenealy. At the outset of the proceedings on Saturday Dr. Kenealy announced that after the outrage of the previous night he would no longer continue to defend the men. He did not believe they were parties to what had been done, but some of their friends who instructed him were, and therefore he could not continue in the case. Sir T. Henry applauded the course taken by Dr. Kenealy. Both Burke and Casey disavowed any previous knowledge of the outrage, and declared their abhorrence of it. It is, however, said that their conduct during the eventful afternoon of Friday indicated that they were aware of what was about to take place. They were remanded; and on their removal were conveyed to a more secure prison than the House of Detention at Clerkenwell.

ABANDONMENT OF THE INTENDED FUNERAL PROCESSIONS.

On Thursday the Lord Lieutenant of Ireland and Privy Council issued two proclamations forbidding the proposed funeral processions in Killarney and Kilkenny on Sunday last. The processions already held, particularly that in Dublin, were referred to, and the objects of the persons who were to assemble at the intended meetings last Sunday were declared to be illegal, and calculated to bring the Government into hatred and contempt, and to impede the administration of justice by intimidation and display of physical force.

On Sunday throughout the kingdom there was no gathering of people, though processions had been organised in various parts of England and Scotland, as well as Ireland. Everywhere there was manifested a quiet determination to support the Government. At Liverpool, Leeds, and Glasgow, at Killarney, and the other places in Ireland where processions had been announced, there was no procession save that of policemen and citizens sworn in as special constables to keep the Queen's peace. At Liverpool the Roman Catholic Bishop Goss issued an address to the members of the congregations under his charge, exhorting them to abstain from taking part in the proposed procession, and charging them, as they valued his blessing, to betake themselves quietly homewards after attending the services of the Church. The influence of the priesthood, aided by the energetic measures taken by the Liverpool magistracy to secure obedience to their orders forbidding the procession, induced the managers to countermand on Saturday morning the preparations they had made. The Roman Catholic Bishop of Beverley rendered the same assistance to the maintenance of order at Leeds. The magistrates were equally vigilant and resolute, and it may be mentioned, as an instance of the counter spirit which had been evoked by these funeral processions, that a large troop of special constables were sworn in, each of whom appeared at the place of meeting mounted on a horse furnished by himself. At Glasgow there

were the same preparations with the same results. In Ireland itself the largest demonstration was to have been made at Killarney, under The O'Donoghue, whose name had been subscribed to placards giving the necessary instructions for the ordering of the procession. When the proclamation of the Government was issued, he advised the abandonment of the project, and his counsel was accepted and acted upon.

The Irish Government were not satisfied with prohibiting the processions, but issued summonses against Mr. John Martin, Mr. Lalor, and Dr. Waters for the part they took in the Dublin procession on Sunday week. They were brought up at the police-court on Monday. Mr. Sullivan, proprietor of the *Nation*, who had been summoned as a witness, denounced the Crown Solicitor as having formed a determination to have revenge on a man the Government dare not prosecute, by endeavouring to make him a Crown witness. It was an endeavour to accomplish his imprisonment for contempt when it could not be done by fair means. He declared he participated in the funeral, and defied the Government. He characterised the conduct of the prosecutors as base and cowardly. Several other persons who were summoned declared they would not give evidence. Sir John Gray, M.P., proprietor of the *Freeman*, said an effort was made to subject gentlemen in his establishment to the indignity of making them Crown witnesses, but without success. He had been summoned, but should refuse to give evidence. These declarations produced great applause, and the court adjourned in some confusion.

Court, Official, and Personal News.

Saturday being the sixth anniversary of the death of the lamented Prince Consort, the Queen, accompanied by the Royal family, went to the Mausoleum at Frogmore, where her Majesty remained for some time. The Queen returned to the Castle at twelve o'clock, and passed the day in complete retirement. The Mausoleum, which is yet in an unfinished state, was, by her Majesty's command, opened for all the members of the household and others. The Court left for Osborne yesterday.

The Prince of Wales closed his visit to the Earl and Countess of Dudley at Buckenham Hall, Norfolk, on Saturday, and returned to Sandringham.

On Sunday the Dean of Westminster preached before the Queen and Court.

The Star, Collar, and Badge of the Most Noble Order of the Garter were on Thursday last sent through the Foreign Office to his Imperial Majesty the Sultan at Constantinople.

Mr. Brand, M.P., and Lord Pelham, M.P., addressed their constituents at Lewes on Friday night. Both gentlemen reviewed the political proceedings of the year. Mr. Brand urged those who desired really Liberal measures to give their support to Mr. Gladstone.

Mr. Ebeneser Charles, a young barrister of great promise, and one of the counsel in the St. Alban's case, has died of cold taken or increased during his attendance at the hearing in the Court of Arches.

The King of Siam has conferred upon Sir John Bowring the title of "Phraya Siamitro Maha Yesa," for services rendered to the Siamese. This is the highest dignity that can be borne by a foreigner.

Mr. Joseph Pease, who, though blind, is one of the most active public men of the town, was on Thursday elected the first mayor of the borough of Darlington.

Mr. John Bright and Mr. Jacob Bright have accepted an invitation to a meeting, to be held in Rochdale at an early date, to congratulate the latter gentleman upon his recent victory at Manchester.

A number of public-spirited engineers at Manchester have subscribed a large sum of money (one firm, Messrs. Beyer, Peacock and Co., gave no less than 3,000l.) for the endowment of a chair of engineering in connection with Owens College. This fund is so far advanced towards completion as to justify the early appointment of a professor.

The first Indian Mail steamer under the new contract with the Peninsular and Oriental Company will leave Southampton on the 29th of February next.

CO-OPERATION AMONG FARMERS.—On Wednesday a meeting of agriculturists was held in the theatre of the Islington Literary and Scientific Society, for the purpose of discussing the propriety of introducing the principle of co-operation into agricultural business affairs. The meeting was convened by the Agricultural and Horticultural Association (Limited), an organisation whose main object is the establishment and spread of agricultural co-operation. Mr. T. Hughes, M.P., who displays so much practical interest in the co-operative movement, presided, and pointed out how advantageous it would be to the community at large if they adopted the principle of co-operation in all the business to which it was applicable. An interesting discussion followed, the result of which was that the objects sought to be attained by the association were approved, and it was arranged to make them as well known throughout the country as possible. Mr. Greening, manager of the above company, stated that it appeared from the returns made to Government that the total amount of capital invested in co-operative societies was 1,046,310l., and lent on deposit 118,023l.; that the total amount of profit by the last annual return was 372,317l., which, after deducting 5l. per cent. interest on capital, left something like 36 per cent. of profit returned to members.

Literature.

"NORWOOD."

Mr. Beecher's novel introduces us not only to village life as it appears in New England to the outward eye, but to that inner life possessed by the individual members of a free Christian community which exhibits itself in many phases, but which, in the crises of a nation's history, is seen to be the great determining element in the exorcism of evil and the conservation of purity and strength. We have in "Norwood" a wonderfully graphic account of the forces which were silently working in the heart and life of the soundest part of the American nation—the harvest of that goodly seed sown by the early Puritan settlers—and which, more than anything else, contributed to the vigorous, resolute, and successful prosecution of the late war against slavery and secession.

No one, knowing Mr. Beecher, and having any insight into the purpose of his life, will suspect him of a silly ambition to acquire fame as a novelist. Our readers are not likely to be turned aside from a careful and unprejudiced study of this work by the ill-natured criticisms of reviewers who refuse to discern literary merit in either Yankees or Dissenters. As Mr. Beecher happens to be both, it would have been singular if he had met a friendly greeting from certain leading literary journals in this country. But even in such quarters one is scarcely prepared to hear the cry raised that his motive in writing such a work was kindred to that which has made Blodin the hero of Niagara, and Barnum the greatest showman in the world. We are not concerned to combat so outrageous an insinuation, but in the name of all that is honest and manly we bespeak for these volumes a generous and discriminating consideration.

Mr. Beecher is no copyist, and must shape his own course according to the bent of his nature, whether as a preacher, a politician, or a writer of fiction. He can no more conform to the conventional rules of popular novelists, than he can limit himself in the work of a minister to the forms of thought and expression, and the modes of action, of a bygone age. He is apparently willingly ignorant of the skilful devices by which writers of the modern school of fiction contrive to construct a startling "plot," and to crowd their chapters with dramatic scenes and combinations. Few "love affairs" could be more simple and unsophisticated than that of Biah Cathcart and Rachel Liscomb, which, as it is disclosed in the third chapter of the first volume, we shall hardly be complained of for transferring to our columns:—

"They were walking silently and gravely home one Sunday afternoon, under the tall elms that lined the street for half a mile. Neither had spoken. There had been some little parish quarrel, and on that afternoon the text was, 'A new commandment I write unto you, that ye love one another.' But, after the sermon was done, the text was the best part of it. Some one said that Parson Marsh's sermons were like the meeting-house—the steeple was the only thing that folks could see after they got home."

"They walked slowly without a word. Once or twice Biah essayed to speak, but was still silent. He plucked a flower from between the pickets of the fence, and unconsciously pulled it to pieces, as with troubled face he glanced at Rachel, and then as fearing she would catch his eye he looked at the trees, at the clouds, at the grass, at everything, and saw nothing—nothing but Rachel. . . . How strangely his voice sounded to him as at length, all his emotions could only say, 'Rachel, how did you like the sermon?' Quietly she answered, 'I liked the text.' 'A new commandment I write unto you, that ye love one another?' Rachel, will you help me to keep it?' At first she looked down and lost a little colour; then raising her face she turned upon him her large eyes, with a look both clear and tender. It was as if some painful restraint had given way, and her eyes blossomed into full beauty."

"Not another word was spoken. They walked home hand in hand. He neither smiled nor exulted. He saw neither the trees nor the long level rays of sunlight that were slanting across the fields. His soul was overshadowed with a cloud as if God were drawing near. He had never felt so solemn. This woman's life had been entrusted to him. . . . All that he could say as he left her at the door, was, 'Rachel, this is for ever—for ever.'"

Biah and Rachel Cathcart begin life thus solemnly and harmoniously together. They have a son and a daughter, whose lives also pass before us, and rapidly carry our sympathies to other scenes, in which the same emotions whose play we have just witnessed, and deeper, more conflicting ones, have a part.

"Norwood, a town of five thousand inhabitants, like hundreds of other New England towns, had in a general and indistinct way, an upper, middle, and lower class. . . . The middle class comprised the great body of the

* *Norwood*; or, *Village Life in New England*. In Three Volumes. By HENRY WARD BEECHER. (Sampson Low, Son, and Marston.)

"people, all dependent upon their skill and activity for a living, and all striving to amass property enough to leave their families at their death in independent circumstances." To this quiet spot, described as one of the most picturesque beauty, belong most of the associations which cling around the lives of this story. It was only when Fort Sumter was bombarded, and the "whole people rose with one indignation to vindicate the nation's honour," that the scene shifted, and the relatively small and trivial interests of the peaceful New England villagers were suddenly merged in the fate of the nation. But we must not so far anticipate the story. Mr. Beecher keeps us long in the seclusion of country life, and we can well afford to make a close acquaintance with the good folks at Norwood before their lives are sundered by the call to arms. Foremost among them is Dr. Wentworth, the village doctor, a living embodiment, it is evident, of that ideal of Christian maturity—the harmonious blending of reason and faith, sentiment and action—which Mr. Beecher has in all his writings and public addresses striven to set up. Between Dr. Wentworth and good Parson Buell discussions often arise, in the course of which the former speaks almost with the authority of an oracle—so fortified is he with the author's most telling arguments—while the minister, maintaining the old ways with sincerity and some ability, retires discomfited, but after much self-communing, returns to his old defences, and refuses to "accommodate" his teachings in the pulpit or to make the truth appear "soft or beautiful." "How dare I spend my time," said he to himself, "in etching pleasing pictures on the blade when God sends me to swing it over men's heads as a drawn sword?" Dr. Wentworth is the vehicle in which Mr. Beecher chooses to communicate to his readers, neglected, but beautiful soul-stirring truths. He is an ardent lover of Nature; not a sentimentalist, but a strong, pure and truthful man, whose very love of Nature's order and of her revelations of beauty and truth, is strong, because he is himself obedient to her laws and his life in harmony with her teachings.

A derogation from the artistic value of "Norwood" lies in the tendency of the author to make his characters representative rather than real or natural. Of a dozen persons brought prominently forward as actors in this drama, ten are remarkable for some predominating faculty, or disposition, or humour. Wentworth, as we have seen, is philosophical in the highest sense of that word, and maintains throughout an easy and unaffected superiority to all with whom he comes in contact, excepting only a Quaker, with whom we make a brief acquaintance at the end of the third volume. The broad humour of Tommy Taft, the old sailor, turned cooper—the 'cute sayings of Hiram Beers—the simple, unconscious moral strength, and buoyancy of disposition of Rose Wentworth—and the *bonhomie* and schoolboy jollity of Deacon Marble, are instances of the same thing; and all we can say of these portraits is, that if they are really reproductions of what may be studied in life, within the limits of a single section of a village community in New England, our American relations must be singularly prolific in generating original specimens.

This defect, if defect it be, so far from diminishing the interest of the story, gives it a zest which one is surprised to find so continuously imparted. We could fill columns in confirmation of this assertion. Let us select two passages only, in which the characteristics of Tommy Taft and Deacon Marble are amusingly exhibited:—Tommy Taft has taken a holiday, because Mother Taft, his wife, has just gone to usher another baby into the world.

"Good morning, Parson Buell, good morning! You're looking well. Study too much, I expect; but ye stand it well. Good sermons ain't drawn up easy as buckets of water! Have to work for 'em. Mighty sermon that, Sunday morning! This old sinner felt it. Says I, 'If there wasn't another soul that knew it, there was two in that audience that knew what a good sermon was, and that was Parson Buell, and Tommy Taft!' Am goin' down to Wentworth's. Wouldn't you like to go? I'm not ashamed to be seen walkin' with you! You see, I can get you in. Wouldn't let common folks in so early. But Ma'am Taft, you know, has advantages, and will give us a sight."

"Then, his voice changing and lowering, he added:—'Parson Buell, it's the unaccountablest thing what the Lord sends children into this world for, considerin' what sort of a place 'tis and what a time folks have in gettin' thro' it. Lord! they die off like apple-blossoms, half on 'em afore they're bigger'n mice. And the rest of 'em have a hard time gittin' grown, and when you've got 'em grown, half the folks are paddling round as if they didn't exactly know what they came on airth for; and nobody can tell 'em for that matter. I never see babies but I think how we used to have birds come aboard ship, way out to sea—landbirds, and so tired, poor little things, and hungry. You could go up to 'em and take 'em in your hand, and they turned up their bright eyes with such a piteous look at you, as if they had come ever so far, and lost their way, and didn't know where they were. Wall, that's about what I

think of babies. What do they come off to this 'ere world for? Why don't they stay where they're well off!'"

And the following irresistible bit of drollery:—

"Deacon Marble always seemed afflicted when obliged to be sober. He had been known to laugh in meeting on several occasions, although he ran his face behind his handkerchief and coughed, as if that was the matter, yet nobody believed it. Once, in a hot summer day, he saw Deacon Trowbridge, a sober and fat man, of great sobriety, gradually ascending from the bodily state into that spiritual condition called sleep. He was blameless of the act. He had struggled against the temptation with the whole virtue of a deacon. He had eaten two or three heads of fennel in vain, and a piece of orange-peel. He had stirred himself up, and fixed his eyes on the minister with intense firmness, only to have them grow gradually narrower and milder. If he held his head up firmly, it would with a sudden lapse fall away over backward. If he leaned it a little forward, it would drop suddenly into his bosom. At each nod, recovering himself, he would nod again, with his eyes wide open, to impress upon the boys that he did it on purpose both times.

"Deacon Marble witnessed the conflict we have sketched above, and when good Mr. Trowbridge gave his next lurch, recovered himself with a snort, and then drew out a red handkerchief and blew his nose with a loud imitation, as if to let the boys know that he had not been asleep, poor Deacon Marble was brought to a sore strait. But, I have reason to think that he would have weathered the storm if it had not been for a sweet-faced little boy in the front of the gallery. The lad had been innocently watching the same scene, and at its climax laughed out loud, with a frank and musical explosion, and then suddenly disappeared backward into his mother's lap. That laugh was just too much, and Deacon Marble could no more help laughing than could Deacon Trowbridge help sleeping. Nor could he conceal it. Though he coughed, and put up his handkerchief and hemmed—it was a laugh, deacon!—and every boy in the house knew it and liked you better for it—so inexperienced were they!"

The interest of the story, as a story, grows intense in the third volume, when, as we have already intimated, the war absorbs the whole thought and energy of the people of Norwood and of every town and village in the Union. The young men joined their regiments, and many of the women followed them almost to the battle-field to tend the wounded and soothe the last hours of the dying. We can attempt no recital, however brief, of the circumstances which Mr. Beecher has so admirably detailed in his narration of the events of that war. In the main features of that narrative he adheres strictly to historic fact, while he skilfully interweaves with it the fortunes of the people of Norwood, in whose behalf our sympathies are, by this time, fully enlisted. Many considerations lead us to keep silence on the fearful subject of the American conflict. War is at best a horrible affair, and we mistrust the influence that enchains and fascinates us by the description of a battle scene. Mr. Beecher's power here is to us awful rather than admirable. And yet no man is more sensible than he of the horrors of war, and the antagonism of the war spirit to the progress of religion and civilisation.

In concluding this fragmentary and imperfect account of Mr. Beecher's novel, we commend it with the utmost cordiality to our readers, and we trust the author will find time and inclination to give us further sketches of American life in other phases.

THE REV. F. D. HUNTINGTON'S LECTURES ON SOCIAL LIFE.*

Dr. Huntington has selected for the subject of his lectures to the Brooklyn Institute a topic of great importance in all times, but especially so in an age when the fundamental principles of society itself are being carefully examined. In working out his design, which is to trace the "wisdom, power, and goodness of God in the structure, the offices, and the relations of human society," he addresses himself not to the purely sceptical understanding, ready to question the existence of a God altogether, but to those who fail to realise the truth which they themselves profess, and with whom the being and attributes of God "lie far off from the living apprehension of the spiritual nature." "The grand necessity of religion (he says) at present, I conceive, is not to find out whether God is, but where He is; that is, to apprehend His immediate activity and lordship in the world of our life, so joined with it as He only could be through the incarnation." Proceeding from this principle, his endeavour is, not only to find a rational interpretation of society itself, but also to show how it "lies perpetually within the conscious presence and subject to the instant control of the Infinite Spirit."

His first lecture is devoted to the proof that society is a Divine appointment, bearing the very stamp of its Maker alike in its

origin and its development. The subject, of course, cannot be discussed with the fulness it deserves, but the several theories of Hobbes, Rousseau, Grotius, and Montesquieu, are briefly passed in review, and with considerable acuteness it is maintained that the facts which they all admit are sufficient to establish the writer's position. All assert the universality and strength of the social tendency. All recognise the advantages which have resulted from its development, and thus they afford, at least, strong ground for the inference that the existence of a feeling so wide spread and so valuable is due to "a common principle of beneficence." The most extreme sceptic has not ventured to deny the blessings of social life, for "even the paradox of Rousseau, that a natural state is better than a civilised, will not contradict this; for it is in natural society, not a natural solitude, that he finds his Arcadian bliss and his golden age."

Dr. Huntington then proceeds, in a very ingenious argument, of which he gives only the outline, but an outline full of valuable and suggestive thought, to maintain that the very construction of the world and the faculties of the human body afford other and most important proof that God designed man to be social. Everywhere man finds the physical materials necessary for him as a social being, and, at the same time, the infinite diversities in the form of the globe exhibit "a clear design of social stimulus and energy of dispersion, modified by local attachment,—of constant migration and colonisation, balanced by the tenacity of domestic habit—the very state most favourable to the swiftest and widest social developments." And while thus the earth seems destined to be the dwelling-place of social creatures, the structure of his body renders man admirably fitted for the state which has thus been prepared for him. So completely does the countenance reflect to others the thoughts and feelings passing within the man's own heart, that one of the great difficulties of practised deceivers and diplomatists has been to gain such mastery over it that its lights and shades should not proclaim that which they were most anxious to conceal. "If we were made for Robinson Crusoe—every man in his solitary island—the face would not have been as it is. It is the exhibition-room of the emotions—it is the parade-ground of the inward styles and uniforms—it is the unguarded rendezvous of all the bodiless couriers of brain and breast." As with the countenance, so still more with the voice, which, with its wondrous gift of language, is pre-eminently the organ of a social being. This mere sketch of an argument, which is itself of necessity but imperfectly developed, may serve to indicate the general line of thought; but it cannot do justice to the originality, the clearness, and the felicity of style with which our author has worked out and demonstrated the principles which lie at the foundation of his argument.

Accepting, however, the idea of a Divine purpose in the constitution of society, the question next presents itself as to the objects which it was designed to accomplish, and the answer to this is supplied in the other lectures of the course. It was to be "a living instrument of Divine thought," rebuking and correcting the faults of individualism; affording "a grand theatre for the operation of the principle of moral and spiritual reactions," the truth of which is illustrated at some length and with considerable beauty by a reference to the spiritual world and the reactive influence of zeal and activity there upon the individual himself as seen in the whole story of the Christian church, and especially in the reflex power of missions; and in the exhibition of certain great thoughts of God,—the ideas of government, as resting upon a principle of righteousness,—of truth, the essential condition of that mutual confidence without which society could not exist,—of love, its true cementing bond,—and of freedom, without which is no social life at all. Not less important is it as a school for the discipline of human character," for very forcibly and truly our author tells us, "There is no exhausting the capacity of character to take the mould of every social type it meets. Whatever human stuff we touch cleaves to our fingers. If it is the pitch of sin, we are defiled. If it is the alabaster-box of precious virtues, we carry the fragrant anointing to our burial. Some 'build each other up.' Every living soul you ever met, since your mother bent over your new-born life, has wrought its effects—slight, unseen, imperceptible, very often, yet blessing or blasting—on your being and destiny." As we thus, from our intercourse with our brethren, derive, half unconsciously, very much of our own character, so we are placed in such relations to them that every member of the social brotherhood contributes something to help and

* Human Society: its Providential Structure, Relations, and Offices. Eight Lectures delivered at the Brooklyn Institute. By F. D. HUNTINGTON, D.D. London: A. Miall.

strengthen others, and receives from them corresponding advantages.

The lecture on this point, "Society as a School of Mutual Help," is a working out of that marvellous analogue of the body and its members, employed by the Apostle Paul for the correction and instruction of the Corinthian Church. Our author first tests the principle in what the writer regards as two extreme cases, the relations of the extremes of society, the very rich and the very poor, and those of the two sexes, and then exhibits some of the various forms of this mutual assistance, as in the case of different trades and nations. In discussing this latter point in particular, Dr. Huntington lays down and enforces grand principles which might with advantage be more largely and earnestly dwelt upon both in the pulpit and the press. The necessary, natural, almost righteous antagonism of nations, the wisdom and propriety of each maintaining a jealous watch upon the other, the belief that the adversity of one nation is helpful, and its prosperity injurious to its neighbour, are only too commonly regarded as fundamental axioms, which it were madness to dispute. It is a mournful thing that in the nineteenth century of the Christian era, M. Thiers should draw down the plaudits of the representatives of one of the most civilised peoples by declaring that France cannot endure to have powerful nations on her border, and virtually arguing that she must elevate herself by securing the depression of her neighbour, and all the more mournful because, among the Englishmen who condemn the French orator, are numbers who themselves secretly cherished a similar feeling in relation to America when she was in the throes of her mortal agony. When will nations and their leaders rise to the high level, not only of Christian principle, but of true political wisdom, as gathered from the experience of centuries, and understand that there is an inseparable connection even between peoples that seem to be rivals, and that in the great family of nations, too, if one member suffer, all the members suffer with it?

The other lectures treat of society "in relation to social theories," "in relation to the intellect" as "subject to a law of advancement," and as the "sphere of the kingdom of Christ on earth," but we cannot further prosecute our analysis of their contents. Thoughtful, eloquent, generous, and noble utterances of a man who has a living faith in Christianity as a mighty power to regenerate and bless that society which God has ordained as a sphere for the expansion and development of man's highest faculties, they are sure to command the attention and win the admiration of intelligent Christian men.

BRIEF NOTICES.

Constance Lorn, and other Poems. By ROBERT C. CALDWELL. (London: Alfred W. Bennett, 5, Bishopsgate Without.) There is considerable facility of expression in these "poems": occasionally a beautiful image. But they have no power. Mr. Caldwell never offends the taste, but neither does he satisfy it. There is sometimes, too, a confusion in his descriptions, suggesting that he rather builds up a story in the telling of it, than narrates what is clearly and fully before his vision.

Prophetic Outlines: The Four Kingdoms, as Fore-shadowed to Daniel and Saint John, briefly Considered in Relation to the Present State of the World. By JOHN EAMES—MOGG. (London: William Freeman, 102, Fleet-street.) The style of this little book is modest and pleasant. We cannot, however, understand why it was published. Neither the historical nor the prophetic student will find anything in it with which he is not perfectly familiar; nor does it indicate any firm grasp of the questions with which it deals.

Remarkable Facts: Illustrative and Confirmatory of Different Portions of Holy Scripture. By the Rev. J. LEIFCHILD, D.D. With a Preface by his Son. (London: Jackson, Walford, and Hodder.) It is not strictly accurate to speak of this volume as "illustrative and confirmatory" of Holy Scripture. It sheds no light upon Biblical truth, nor do we think any one would rise from its perusal with his trust in the Bible strengthened. It is a collection of incidents, known to Dr. Leifchild in his pastoral experience, or gathered by him in his reading, prefaced by texts of Scripture as mottoes, and brief meditations on the text, and its connection with the anecdotes that follow. Many of the incidents are interesting, some of them striking; and Dr. Leifchild's meditations are devout. Profound apprehension, either of human life or of Bible teaching, the reader will not find here; but he will find a calm unhesitating certainty of conviction and an earnest tenderness of feeling that will interest and profit him.

The Kiss of Peace; or, England and Rome at one on the Doctrine of the Holy Eucharist. An Essay, in Two Parts. By A FELLOW of *** COLLEGE, CAMBRIDGE. (London: J. T. Hayes.) The title of this book not only contains an accurate description of its

contents; it is unusually characteristic of the book itself. The sentimentalism of the first title pervades the whole essay; and the arrogance which identifies one party in the Established Church with "England" is maintained throughout. To differ from this "Fellow of *** College," is to disregard "our Church," for "she" has made "her" utterances unmistakeable on this doctrine. "Charity with all men" (the italics are the author's) is thus defined:—"A true spirit of brotherly confidence and conciliation towards those 'millions of another communion, from whom we keep so far apart, and whom we so often regard with needless mistrust and suspicion.' The 'other communion' is of course the Romish Church; for "her" alone the kiss of peace is intended. The first part of the essay seeks to establish that "the Church of England does recognise the 'real objective Presence' as 'her Eucharistic doctrine, and repudiates every other 'form of doctrine short of that.' Those who regard the Lord's Supper as a communion simply, and the elements as symbolical of the body and blood of Christ, are reminded that the Church of England declares that 'there is a Presence.' They who believe that in the consecrated elements Christ is virtually received, that is, certain powers, gifts, graces, &c., are received, which He alone can bestow, are told that the Church declares that 'it is a Real Presence.' And those who believe that the receiving of Christ in the Eucharist is dependent on the state of mind of the communicant, are told that the Church declares, 'that this Real Presence is 'objective, and not subjective—that it is an independent 'fact in the world without us, and not something 'which is dependent on the presence of peculiar feelings 'and dispositions within us.' 'The Presence of Christ 'depends on the act of consecration, not of participation; on the act, that is, of the priest, not of the 'communicant.' The man who believes this is, of course, at one with Rome on the Eucharistic doctrine; and we are bound to say that the writer does no violence to the language of the Prayer-book in his deductions from it. His conclusions are fairly involved in his quotations from the authorised teachings of the English Church. The second part of the essay is directed to proving that "the Church of England, when she rejects 'the doctrine of 'Transubstantiation' does not use the 'word in the same sense in which the Church of Rome 'uses it when she accepts it." The Church of England, in fact, has made the metaphysical blunder of confounding "the substance" with "the properties or accidents." These remain unchanged by the act of consecration, but so the Church of Rome affirms. The invisible, intangible, inapprehensible "substance" is changed; but this is logically involved in the Church of England doctrine of the real objective presence. The Church of England meant to protest against "Transaccidation" when she protested against "Transubstantiation." The Churches hold the same faith, but Rome is more accurate than England in her terminology. Such is the argument of the "Kiss of Peace;" the volume is cleverly written, and amusing to the metaphysician. Its theological bearing concerns Evangelical and High Churchmen; we who stand on altogether different ground are not bound by any of the writer's arguments. He does not intend them for us; he only addresses Churchmen. For his practical judgment, however, we have no respect. He has conceived this argument and published it. He recommends appeals to Convocation for the determination of theological differences within the Church, and rectification of "her" utterances. And he seems to think that he can bring "England and Rome" together by establishing their unity of doctrine. It may suit an Anglican to resolve the differences between the two Churches "into the two distinct tasks assigned to 'them in the providence of God,' that of the Church of England, being 'to defend the faith from superstitious 'abuse and corruption'; that of the Church of Rome 'to build up and strengthen this same faith by careful 'and precise definition of it.' But Rome will 'never 'kiss' England save as a mother a penitent and humbled daughter. Unconditional return to her communion is the only way in which the Romish Church will admit Anglican Catholics to be "at one" with her.

An Historical and Critical Commentary on the Old Testament, with a New Translation. By M. M. KALISCH, Ph.D. M.A. *Leviticus*, Part 1, containing chapters I. to X., with Treatises on Sacrifices and the Hebrew Priesthood. (Longmans, Green, Reader, and Dyer.) It is now nine years since the appearance of the preceding volume of the work, of which this is the third. Horace's motto of *nonum prematur in annum* is quoted by the author in justification of the delay. Dr. Kalisch is moreover disposed to hope that the public mind has been prepared during the interval, to appreciate the result of studies like his own, by the writings of Buckle and Colenso, Renan and Strauss. He appears to us to exaggerate very much the extent of the influence which these authors have exerted on public opinion in England, to say nothing of its tendency or value. In this volume, which contains besides the Hebrew text of the first ten chapters of *Leviticus*, and an English translation, the Biblical text is considered from three distinct points of view: first, in a positive or objective manner, in the general notes of the Commentary; secondly, the text is explained critically and analytically in the philological remarks; thirdly, the author undertakes to explain it philosophically, and to treat it con-

structively, and to analyse the absolute truth and absolute value of the records; and this is aimed at in a number of distinct treatises, which Dr. Kalisch himself regards as in a certain sense the most important and distinctive portions of the book. We cannot help lamenting that so much ability and learning and diligence, should be accompanied by a disbelief in the possibility of miracle, or of anything like a really supernatural revelation, an assumption which appears to us as philosophically false, as it is theologically inadmissible. Such an axiom as this inevitably biases all the interpretations attempted by a commentator who sets out with it. No one need expect to find in Dr. Kalisch's work much spiritual insight or sympathy. But it is a clear and pronounced type of the school of thought which it represents, and besides being instructive in this way, it contains a great deal of thought and information independent of the writer's negative opinions, or the value of which is at all events not destroyed by his fundamental error. Another and abridged edition is published, omitting all philological observations, and all except Biblical references. The next volume of the present and larger edition, is to conclude *Leviticus*, and will, it is stated, probably be issued in the course of next year, as it is already in an advanced stage of preparation.

Memoirs of the Life and Philanthropic Labours of Andrew Reed, D.D. With Selections from his Journal. Edited by his Sons, ANDREW REED, B.A., and CHARLES REED, F.S.A. Third edition. (Strahan.)—This is a cheap but remarkably well got-up edition of a work which, on its first publication, was reviewed at some length in these columns. Dr. Reed's reputation has not, like that of many men, suffered at the hands of his biographers, whose carefully-performed labour has reared what has been unanimously adjudged to be a worthy monument of their father. We are glad that this book is now so reduced in price that it can be more widely circulated. We have no occasion to revise the opinion which we some time ago pronounced upon it. It is an able memoir of one of the most memorable men connected not merely with the Free Churches of England, but with the progress of philanthropy in the world.

Curiosities of London; exhibiting the most Rare and Remarkable Objects of Interest in the Metropolis. With nearly Sixty Years' Personal Recollections. By JOHN TIMBS, F.S.A. A new edition. Corrected and enlarged. (Longmans.)—This exhaustive work, which is a perfect cyclopædia of the old and new architectures and the old and new sites of the great metropolis, is a revised and greatly enlarged edition of a book which has already, we are glad to see, sold to the extent of three thousand copies. Mr. Timbs is the very man who could have written such a book as this. If any one knows London by heart he does. Not an old house is there of which he cannot tell you the history. Here you may know for certain, which is saying a great deal, where Milton lodged, where Johnson died, who lived in Grub-street, and who of any note are buried in all the churches. Everything that has happened in London, almost from the building of its churches, houses, down to the last railway-bridge, the very year in which we write, find in Mr. Timbs a careful chronicler. Next to the treat of walking about London with such a man is the treat of being possessed of his books. The amount of information which it contains is something marvellous, and it must have been a life's work to collect it. As an old Londoner, who looks with reverence even upon Temple Bar, we thank Mr. Timbs for his big, entertaining, and most informing volume.

THE MAGAZINES (CONTINUED).

The *Christian World Magazine* closes its second volume with a number of more than average excellence. Its principal feature is a ballad, the first of a series from the pen of Mary Howitt. Though it does not possess any special poetic merit, it is admirable for its quiet thoughtfulness, its high-toned sentiment, and its valuable moral lessons. Messrs. Clarke and Co. have put fresh life into their *Happy Hours*, which promises altogether to maintain its ground with success, and to take a high place among the various competitors of a similar kind for popular favour.

The *People's Magazine* is one of the very best of its class. Alike in its literary articles, its tales, its engravings, and its general appearance, it has attained a high point of excellence.

The *Contemporary Review* has two or three articles which are sure to recommend it to thoughtful readers. Mr. Brook Westcott's valuable and thoughtful review of Comte's "Philosophy of the History of Christianity"; Mr. Dowden's second paper on the "Philosophy of 'Goethe'"; Mr. Hunt's sketch of Lord Herbert of Chesham; and Mr. Davis's learned criticism on "English 'Translations of Aristophanes'."

The *Evangelical* has, amongst other papers, one suitable for the month, entitled, "Household Words for 'Christmas Times';" another of Mr. Dale's thoughtful essays on the Lord's Supper—two articles, both of which bring out those features of the times which create anxiety in many hearts, and enforce the lessons which they suggest; "The Winter Outlook," by Mr. Baldwin Brown; and a brief review of the year 1857.

Aunt Judy prosecutes her useful task, in which indeed she has no rival, and gives us a number admi-

rably suited to the class to whom it is specially addressed.

DIARIES, ALMANACS, &c.

We have received two pocket-books (Religious Tract Society); *Gutch's Literary and Scientific Almanac* (Stevens), a compact leather pocket-book, the value of which is out of all proportion to its cost, so replete is it with information in geography, geology, astronomy, mechanics, gastronomy, meteorology, and almost everything else that can be thought of; *The Sunday School Teachers' Pocket Book* (S. S. Union); *Blackwood's Diary*, No. 4, a very useful demy-sized diary for the desk, interleaved with blotting-paper; *The City Diary* (Collingridge), a very similar one, rather less durably bound; *Blackwood's Scribbling Diary*, interleaved with blotting-paper, handy for rough hurried memoranda; and *Unwin's Indicator*, a small contrivance to hang on the wall showing the day of the month.

Cleanings.

There is to be a Handel Festival at Sydenham next year.

The only fireproof building in London is stated to be the new Record Office in Fetter-lane.

"Well, my boy, do you know what 'syntax' means?" said a schoolmaster to a child of a teetotaler, "Yes, sir, the duty upon spirits."

A fern-leaf wreath, with imitative coral appendages, is brought out by Mr. Goodman, of the Strand, as a Christmas household decoration. The effect is good.

Josh Billings correctly remarks: "Success in life is very apt to make us forget the time when we wasn't much. It is just so with the frog on the jump; he can't remember when he was a tadpole—but other folks can."

Black hair is to supersede golden, and a raid is being made by the agents of the hairdressers in Paris among the long silky-haired tribe of the South American Indians to supply the anticipated demand. —*Ladies' Treasury*.

During the recent restoration of a church in Brighton, occupied by the advanced Ritualists, one of the workmen employed, ascending the pulpit, exclaimed, "I publish the banns of matrimony between this church and the Church of Rome." "And I," said another artisan, turning towards the first speaker, "forbid the banns." "On what ground?" inquired he of the pulpit. "Cos the parties is too near akin," was the reply.

Births, Marriages, and Deaths.

BIRTHS.

GANNAWAY.—November 27, at Tabernacle House, Wotton-under-Edge, the wife of the Rev. J. F. Gannaway, of a son.
BOUL.—December 12, at 8, Belgrave-square East, Bathmies, Dublin, the wife of Mr. George Simmonds Boul, of a son.
FISHER.—December 16, at Darlington, Emma, the wife of Mr. Garrett Fisher, of a son.
FOWLER.—December 16, at the Manor, Little Waltham, the wife of the Rev. J. Fowler, of a son.

MARRIAGES.

WALTER-SHRIMPTON.—December 4, at Albion Chapel, Southampton, by the Rev. Septimus March, B.A., Mr. Francis Walter, to Elizabeth Maria, eldest daughter of the late Mr. Henry Shrimpton, of Southampton.
COOTE-LESLIE.—December 5, at the United Presbyterian church, Newcastle-on-Tyne, by the Rev. David Wilson, assisted by the Rev. R. Leitch, Arthur Coote, Esq., second son of Thomas Coote, Esq., Oaklands, Fenstanton, and of Lyle House, Bournemouth, to Janet, niece and adopted daughter of Andrew Leslie, Esq., Wallsend House, Newcastle-on-Tyne.
WILLIAMS-HAWKINS.—December 5, at Eignbrook Congregational chapel, Hereford, by the Rev. J. O. Hill, Mr. Frederick George Williams, of Upper Breinton, Hereford, eldest son of Mr. W. F. Williams, North Petherton, Somerset, to Ann, younger daughter of Mr. T. Hawkins, of Sugwas, near that city.
ORR-BOWE.—December 7, at Wallace Green United Presbyterian Church, Berwick-on-Tweed, by the Rev. J. M. Leish, brother-in-law of the bride, assisted by the Rev. Professor Cairns, Adam S. Orr, Esq., Manchester, to Elizabeth, daughter of David Crowe, Esq., of Scremerston, Northumberland.
HEAPS-SUTCLIFFE.—December 7, at Alredale College Chapel, Bradford, by the Rev. William Kingsland, Mr. John Heaps, of Utley, near Keighley, to Miss Esther Sutcliffe, of Bradford.
BARK-BELLEWS.—December 10, at Buckingham Chapel, Clifton, by the Rev. John Penny, Cyrus Voss, eldest son of Mr. Thomas Bark, of Leicester, to Lucy Annie, only daughter of the late Mr. Robert Ansell Bellews, of Bristol.
JAMES-SPARK.—December 10, at the Congregational church, New Cross, by the Rev. G. Martin, Walter, third son of Mr. Joseph James, of Weston Super Mare, to Emily, fifth and youngest daughter of the late Mr. Robert Spark, of Poleloe Barton, near Exeter.
HIBBERT-ELLIOTT.—December 10, at Hood-street Methodist New Connexion Chapel, Newcastle-on-Tyne, by the Rev. O. Hibbert, of Sheffield, father of the bridegroom, Charles Hibbert, of Old Clange, London, to Annie, daughter of the late John Elliott, Esq., of Newcastle-on-Tyne.
BROOK-KIRK.—December 11, at Ramsden-street Chapel, Huddersfield, by the Rev. R. Skinner, John Joshua, eldest son of Uriah Brook, Shipley, to Catherine only daughter of the late John Kirk, Rashcliffe Ironworks, Huddersfield.
LANDER-NUSSEY.—December 11, at East-parade Chapel, by the Rev. J. Lord, of Birmingham, uncle of the bride, William Heath Lander, son of J. G. H. Lander, Esq., of the Day House, Newport, Talpo, to Sarah Esther daughter of Obadiah Nussey, Esq., J.P., Morley House, Headingley.
GALLIMORE-BYWATER.—December 11, at the Independent chapel, Hyde, by the Rev. T. Robinson, B.A., S. Gallimore, Esq., of Hyde, to Mrs. Martha Bywater, of Grove-terrace, Norvington Moor.

WARREN-LILLEY.—December 12, at St. Andrew's-street Chapel, Cambridge, by the Rev. W. Robinson, Frederic Warren, to Anna Katharine, eldest daughter of W. Baden Lilley.

CULVERHOUSE-DEVERELL.—December 12, at the Hook-liffe-road Baptist Chapel, Leighton Buzzard, Mr. William Culverhouse, of Braggenham Farm, Southbury, to Frances, daughter of Mr. John Deverell, of Southbury.

SYKES-WALTON.—December 12, at Horbury Chapel, Nottingham, by the Rev. W. Roberts, D. P. Sykes, Esq., of the Manor House, Acton.

BANNISTER-GILL.—December 14, at the Congregational church, Chapel-town, Pudsey, by the Rev. J. Atkinson, Mr. George Vincent Bannister, to Miss Ann Gill, both of Pudsey.

DEATHS.

CALVERT.—December 5, at Booth, near Halifax, aged seventy, Mary Calvert, sister of the late Rev. John Calvert, of Morley.

COOP.—December 5, at Southam, Catherine Jane, the beloved wife of the Rev. T. Coop, aged thirty years.

FOSTER.—December 8, at Hitchin, Elizabeth, the widow of the late Mr. John Foster, of Holywell, Beds, aged ninety-five years.

CLARKE.—December 8, at the Villas, Danesford, Bridgnorth, Thornton, William, youngest son of William and Martha Clarke, aged six months.

SLATE.—December 10 aged thirty, the Rev. Richard Slate, of Chaddock-street, Preston.

SHERRY.—December 12, at his residence, Henley House, Wellington, Somerset, the Rev. D. B. Sherry (formerly of Sherston, Wilts). Friends will kindly accept this intimation.

DAUBENY.—December 13, at the Botanic-gardens, Oxford, Charles Giles Bridle Daubeny, M.D., Professor of Botany and Agriculture in that University.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have been dull during the week, and closed at 92½ to 3 for money ex div., and 92½ to 3 for account.

The rates of money in the general market remain as firm as at the date of our last report, but the Bank of England directors have not yet raised the rate of discount.

The railway market has been unfavourably influenced by the issue of a notice from the Midland Company that 5,000,000, more capital will be required to complete the works to which they are committed. The directors propose to raise 3,750,000, in shares, and the balance of the sum needed by loan. Midland stock receded on this announcement from 111½ to 106½.

The Bank of Belgium has reduced its rate of discount from 3 to 2½ per cent.

The coin and bullion in the Bank of France now amounts to the unprecedented sum of 40,084,900, but the discounts continue to fall off.

The Bank of England's discount business is slightly on the increase, as shown by the item of "Other Securities" in the latest return.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Dec. 4.

ISSUE DEPARTMENT.

Notes issued	£35,563,580	Government Debt	£11,015,100
		Other Securities	2,994,900
		Gold Coins & Bullion	20,553,580
	£35,563,580		£35,563,580

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£12,319,303
Reserve	8,036,481	Other Securities	17,026,322
Public Deposits	5,783,783	Notes	12,161,595
Other Deposits	18,679,533	Gold & Silver Coin	1,099,977
Seven Day and other Bills	555,305		
	£42,608,097		£42,608,097

Dec. 12, 1867. FRANK MAY, Deputy Chief Cashier.

Markets.

CORN EXCHANGE, LONDON, Monday, December 16.

There was a small supply of English wheat on show at this morning market, condition and quality indifferent. The trade was quiet at about the rates of this day so'night. Very little business transpired in foreign wheats, for which prices showed a drooping tendency. Barley difficult to quit on recent terms. Beans steady; peas 2s. per quarter cheaper. The arrival of foreign oats for the week is larger, and much in excess of the demand at this dull period of the year. Amongst the arrivals are several large vessels from Montreal. This, in conjunction with the change to extremely mild weather, has had a depressing influence on the trade, and in the few sales effected to-day a decline of fully 6d. per quarter on the week had to be submitted to. Some quantity must go to store.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.
Essex and Kent, red, old	69 to 72	
Ditto new	64 to 69	
White, old	72 to 78	
" new	64 to 72	
Foreign red	67 to 72	
" white	69 to 75	
BARLEY—		
English malting ..	84 to 85	
Chevalier	89 to 44	
Distilling	86 to 40	
Foreign	83 to 35	
MALT—		
Pale	— to —	
Chevalier	— to —	
Brown	50 to 57	
BEANS—		
Ticks	40 to 48	
Harrow	41 to 44	
Small	— to —	
Egyptian	43 to 48	
PEAS—		
Grey	43 to 45	
Maple	46 to 47	
White	46 to 50	
Boilers	46 to 50	
Foreign, white	44 to 50	
RYE	43 to 48	
OATS—		
English feed	35 to 39	
" potatoes	29 to 34	
Scotch feed	25 to 30	
" potatoes	29 to 34	
Irish black	23 to 26	
" white	24 to 26	
Foreign feed	34 to 27	
FLOUR—		
Town made	57 to 64	
Country Marks	47 to 49	
Norfolk & Suffolk ..	45 to 48	

BREAD.—LONDON, Saturday, December 14.—The prices of wheaten bread in the metropolis are from 10d. to 10½d.; household ditto, 7½d. to 9½d.

METROPOLITAN CATTLE MARKET.

MONDAY, December 16.—The total imports of foreign stock into London last week amounted to 9,495 head. In the corresponding week in 1866 we received 5,563; in 1865, 18,637; in 1864, 16,361; in 1863, 6,793; in 1862, 3,767; in 1861, 3,641; in 1860, 3,456; and in 1859, 3,374 head. The arrival of English beasts being large, and the weather unfavourable for slaughtering, the demand for all breeds ruled heavy. Nevertheless, compared with Monday last, no quotable change took place in prices. The best Scots and crosses sold at 5s. per 8 lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 2,800 shorthorns, &c.; from Norfolk, Suffolk, Essex, and Cambridgeshire 3,000 Scots and crosses; from other parts of England, 700 various breeds; from Scotland, 1,530 Scots and crosses; and from Ireland, 650 oxen, cows, &c. Really prime Down and half-breeds were in moderate request at full prices, but most other breeds moved off slowly at slightly depressed rates. The top figure was 5s. per 8 lbs. The few calves in the market met a slow inquiry, at late rates, viz., from 4s. 4d. to 4s. 4d. per 8 lbs. There was a moderate sale for prime small pigs at last week's prices; large hogs, however, were very dull. The highest figure was 4s. 2d. per 8 lbs.

Per 8 lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inf. coarse beasts	3	4	to	3	6	Prime Southdown	4	10	to	5	6
3 cond quality	3	8	4	0		Lambs	0	0	0	0	
Prime large oxen	4	2	4	6		Lga. coarse calves	4	4	4	8	
Prime Scots, &c.	4	8	5	0		Prime small	4	10	5	4	
Coarse inf. sheep	3	4	3	8		Large hogs	3	4	3	8	
Second quality	3	10	4	2		Neatam, porkers	3	10	4	2	
Pr. coarse woolled	4	4	4	8							
Quarter-old store pigs, 33s. to 36s. each. Suckling Calves, 24s. to 30s.											

Quarter-old store pigs, 22s. to 26s. each. Suckling Calves, 22s. to 26s.

NEWGATE AND LEADENHALL, Monday, December 16.

There are full average supplies of both town and country-killed meat on sale, for which the demand is very inactive at our quotations. Last week's imports into London were 181 packages from Rotterdam, 27 from Hamburg, and 34 from Harlingen.

Per 8 lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.	
Inferior beef	3	0	to	3	4	Inf. mutton	3	0	3	4
Middling ditto	3	6	3	8	Middling ditto	3	6	4	0	
Prime large do.	3	10	4	0	Prime ditto	4	2	4	6	
Do. small do.	4	2	4	6	Veal	3	10	4	6	
Large pork.	3	0	3	4	Lamb	0	0	0	0	
Small pork	3	10	4	2						

COVENT GARDEN MARKET, LONDON, Saturday, Dec. 14.

—Importations of foreign goods are still heavy. Hot-house grapes still realise fair prices. Large quantities of St. Michael oranges are now arriving, and they bid fair to be unusually fine as regards quality. Pears and apples comprise the usual varieties now in season. Cherries continue to make their appearance in large quantities, and they are exceedingly fine in quality. Potatoes have not altered in price since our last report. Flowers chiefly consist of orchids, Chinese primulas, pelargoniums, mignonettes, and roses.

BOROUGH HOP MARKET, Monday, December 16.—Our market shows no increase of activity, consumers only purchasing for immediate wants, and a dragging trade seems likely to prevail now until the end of the year. The foreign market is reported very dull, and the firmness noticed in our last report has given way to the absence of demand, occasioning lower quotations of both Belgians and Bavarians. New York advices to the 3rd inst. report the market as very firm, with a small demand only for immediate consumption. Mid and East Kent, 6s. 15s., 8s. 15s. to 10s. 10s.; Weald of Kent, 6s., 6s. 10s. to 7s. 7s.; Sussex, 6s., 6s. 6s. to 6s. 12s.; Farnham 6s., 6s. 15s. to 10s. 10s.; Bavarians, 4s. 10s., 6s. 15s. to 7s.; Belgians, 8s. 15s., 4s. 6s. to 4s. 15s.; yearlings, 6s. 10s., 6s. to 6s. 15s.

PROVISIONS, Monday, Dec. 16.—The arrivals last week from Ireland were 1,050 firkins butter, and 5,370 bales bacon, and from foreign ports, 19,553 casks, &c., butter, and 977 bales bacon. The demand for Irish butter is very limited, the return of mild weather operates against the sale, and there is really nothing doing; foreign sells well. Bacon: Early in the week the demand was good, and sales of best Waterford made at 58s. free on board; but towards the close there was less disposition to buy, and a reduction of 1s. to 2s. per cwt. would be submitted to effect sales.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 16.—Three markets are fairly supplied with potatoes. The trade generally is quiet, at our quotations. The imports into London last week consisted of 375 bags 63 sacks from Dunkirk; 2 sacks 10 barrels from Hamburg; 110 bags from Bordeaux; 51 tons from Caen; 5 bags from Rotterdam; 807 tons from Rouen; and 945 sacks from Dieppe. Regents, 110s. to 170s. per ton; Russets, 120s. to 160s.; rocks, 90s. to 130s.; French, 70s. to 85s.

SEED, Monday, Dec. 16.—Some fine qualities of new red English cloverseed are now being shown, mostly held too high for the views of the buyers at this early part of the season, and not many sales were effected. White cloverseed was dear. Fine mustards realised former terms. Maize was very dear, the imports being limited; demand steady for all sorts.

WOOL, Monday, Dec. 16.—There is no change to notice in the demands for English wool. The quantity on offer is extensive, and considerably in excess of the present demand. The export trade is altogether nominal, the few parcels taken being for immediate home-consumption. Sales consequently can only be effected at a further reduction in prices, but holders do not appear anxious to realise.

OIL, Monday, Dec. 16.—The market for linseed oil has been steady, and prices have been supported. Rape oil has commanded more attention, at improving prices. Olive oils are unaltered. In cocoa-nut oils the transactions have been on a more extensive scale. Palm oils are quiet.

TALLOW, Monday, Dec. 16.—The market is rather firm. P.Y.C. on the spot is quoted at 43s. 9d. Town tallow, 41s. 9d. net cash.

COAL, Monday, Dec. 16.—The extreme change in the weather has quite checked the demand, and buyers are holding off for low prices. Haswell 20s. 6d., Ke 10s. 18s. 9d., West Hartley 17s. 6d., Holwell 18s. 6d. Fresh ships, 90; left last day, 20.

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